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THE  
PRIMITIVE HISTORY OF THE IONIANS.

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BY JOHN CAMPBELL, M.A.,

*Professor of Church History, &c., Presbyterian College, Montreal.*

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The only people of antiquity of whom we possess a continuous authentic history is that of Israel. The history of the nations that dwelt within the areas of the Tigris and the Euphrates and along the shores of Nile is now in process of construction on the basis of the materials afforded by the written monuments of Babylonia and Assyria, and of Egypt. The antiquity, I do not say of these monuments, but of the times and persons they treat of, exceeds that of the patriarch Abraham, with whose story the annals of Israel begin. No such antiquity has been claimed for the Greek tribes as integers among primitive nationalities, because they are supposed to have arisen into a state of civilization in Hellas, many centuries after their ancestors, as savage nomads, had taken possession of that land. The unanimous voice of tradition and history, with that of a candid reasoning from analogy, is opposed to such a gratuitous hypothesis. The Greeks, whether Javan or any other son of Japheth be their ancestor, struck out for themselves no new track of migration through the inhospitable wilds of Armenia and Asia Minor in quest of the peninsula of Europe, which became the home of some of them in the accepted historical period. They simply followed in the westward course of the families of mankind from the plain of dispersion. First to move in that direction were the descendants of Ham, who peopled Arabia, Egypt and Palestine. Into these same countries other emigrants from Shinar found their way. There is little evidence that the children of Shem, with the exception of the family of Abraham, passed much beyond the bounds of the Tigris and

Euphrates until many centuries after the dispersion. But the tribes that in Abraham's time dwelt in Palestine to the east of the Jordan, including the Rephaim, Zuzim, Emim, Horim, Avim, etc.,<sup>1</sup> were the major part of the great Japhetic wave, that, following close upon the footsteps of the sons of Ham, soon engulfed, equally in Palestine, Arabia and Egypt, these heirs of the curse, and either drove them to more remote settlements or made them, from the beginning, a race of servants. Neither in Arabia, nor in Palestine, nor in Egypt, have we any record of Hamitic supremacy, or even of local rule and authority. Menes, the first Egyptian ruler, with all the solar line of Seb and Ra with which he connects, was a Japhetic Horite.<sup>2</sup> To the same distinguished family, Hamor and his son Shechem in the time of Jacob<sup>3</sup>, and Aholibamah, the wife of Esau, belonged.<sup>4</sup> The Philistines, who dwelt in Gerar when Abraham sojourned there, have been proved beyond all doubt by Hitzig and myself to be a Japhetic tribe.<sup>5</sup> I have also shewn their affinity with the Cherethites or Cretans of the sea-coast,<sup>6</sup> and with the so-called Hittites, over whom Ephron, the son of Zohar, exercised authority in Hebron.<sup>7</sup> Undisguisable traces of Aner, Eshcol and Mamre, the Amorites, may be found by any one with sufficient knowledge who cares to look for them in the geography and traditions of Sicily and Southern Italy.<sup>8</sup> Palestine was the centre of a more important seat of empire, if scattered and somewhat disconnected principalities may be called an empire, than that of Babel, inasmuch as in it first the tribes of Japheth commenced to assume national names, divinities, and distinguishing characteristics, in connection with which alone history can begin to exist. It would be vain, however, to attempt the task of reconstructing the early history of the world, scattered as it must be over the traditions of these various nationalities, were it not that,

<sup>1</sup> Gen. xiv.; Deut. ii.

<sup>2</sup> The Horites, Canadian Journal, May, 1873.

<sup>3</sup> Gen. xxxii. 18, xxxiv. 2. They are called Hivites, but this name is synonymous with Horite; Gen. xxxvi. 2, compare verse 25. The presence of the geographical name Ebal, in the region of Shechem, seems to indicate descent from the third son of Shobal.

<sup>4</sup> *Vide supra*, Gen. xxxvi. 2, *seq.*

<sup>5</sup> Hitzig, die Philistaer. The Shepherd Kings of Egypt, Canadian Journal, Vol. xiv. Nos. 2 and 3, April and August, 1874.

<sup>6</sup> Shepherd Kings, Canadian Journal, Vol. xiv., No. 2, p. 199.

<sup>7</sup> *Ib.* 163.

<sup>8</sup> The very name Sicilia is derived from Eshcol. Ziklag and Zancle agree in Etymology. The Mamertines derive their name from Mamers the Oscan god, who is Mamre.

in the first eight chapters of the first book of Chronicles, there has been discovered a series of Gentile genealogies relating to the period of the formation of nations, with which other facts of the Bible, monumental records, and the truths embodied in national traditions may be compared, connected or identified.<sup>9</sup> Such comparison and identification I have so far been enabled to make with some measure of success in the case of the two important families of Shobal and Ashchur.<sup>10</sup>

The family to which I at present direct attention is that of Onam. Onam, the ancestor of this line, occupies a peculiar position, being counted in two genealogies relating to diverse stocks, the one being that of Shobal the Horite, the other that of Jerachmeel.<sup>11</sup> After going carefully over the field of monumental history and tradition, I am convinced that there were not two Onams but one only. As mentioned among the sons of Shobal, I have already referred to him in my paper on the Horites, as the eponym of On or Heliopolis in Egypt, and the brother of Ra and Month or Reaiah and Manahath.<sup>12</sup> But in 1 Chron. ii. 26, we read: "Jerachmeel had also another wife, whose name was Atarah; she was the mother of Onam." At the 28th verse, the descendants of Onam are given very fully, affording ample opportunities for safe comparison and identification with other genealogical records. Before proceeding, however, to the history of Onam, I must briefly introduce the family of Jerachmeel, who is called his father.

In 1 Sam. xxvii. 10, xxx. 29, the Jerachmeelites, or rather a remnant of them, are represented as inhabiting the southern part of Judah, together with the Kenites, in the time of David; and the manner in which they are mentioned leaves no doubt that they are a Gentile family.<sup>13</sup> Referring to Jerachmeel's descendants other than Onam, we find (1 Chron. ii. 25) Ram, Bunah, Oren and Ozem as his sons. Ahijah may be the name of his first wife.<sup>14</sup> Then, in the 27th verse, the three sons of Ram are given: Maaz, Jamin and Eker. Here the list seems to end; but when we turn to the 7th chapter of the same book, at the 6th verse we read, not "the sons of Benjamin" but "the sons of Jamin," who is the second son of Ram mentioned

<sup>9</sup> This discovery was first stated by me in my article on the Horites.

<sup>10</sup> *Vide* the Horites and the Shepherd Kings.

<sup>11</sup> Gen. xxxvi. 23; 1 Chron. i. 40, ii. 26.

<sup>12</sup> Canadian Journal, Vol. xiii. No. 6, 526.

<sup>13</sup> *Ib.* 519.

<sup>14</sup> Patrick's Commentary on Chronicles *in loc.*

in the 27th verse of the 2nd chapter.<sup>15</sup> A glance at parallel passages will at once shew that the youngest son of Jacob had no such descendant as Jediel.<sup>16</sup> The men of Jemini, who doubtless named Khan Minyeh<sup>17</sup> and contributed the Minyan connections that Hitzig discovered among the Philistines, and whose record appears, Judges iii. 15, 1 Sam. ix. 1, and elsewhere in Scripture, belonged to this Jerachmeelite line. Ram left his seal of nomenclature on many a Palestinian Rama and Rimmon; his eldest son Maaz was the ancestor of the Maachathites, whom the Israelites could not subdue, and whose kingdom flourished in the days of the Kings; and his youngest son Eker, if there is any dependence to be placed on etymology, was commemorated in Ekron, the Philistine city, and in the Maaleh Acrabbim or Ascent of the Scorpions in the south of Palestine.<sup>18</sup> The Emin, who were the ancient inhabitants of Moab, may possibly have been the families of Jamin, a supposition which the reference to Moab in 1 Chron. viii. 8, seems to justify, as well as the form of the name.<sup>19</sup>

In looking for the name of Jerachmeel in other records, we must not expect to find the final *el*.<sup>20</sup> Even in Palestine, his city, which bore his name, is Jericho. This is a repetition of the Chaldean Urchoe; and Jerachmeel himself is Uruk, Ur-hammu or Orchamus, the ancestral Babylonian. As Jerach, the moon-god, he connects with Ram-sin and other lunar divinities and monarchs.<sup>20\*</sup> His memory is preserved in the Arabian traditions as Yerakh or Jorham. He has geographical memorials in the Insulae Jerachæorum and

<sup>15</sup> Although the distinction between sons of Jamin and sons of Benjamin has been often perceived by commentators, it has been erroneously taken for granted that the former was a mere abbreviation of the latter.

<sup>16</sup> Compare Gen. xli. 21, Num. xxvi. 38.

<sup>17</sup> Khan Minyeh represents Caphar-Naum. So the Septuagint version of Job renders Zophar the Naamathite by Zophar the Minyan. For Minyan remains in Palestine see Hitzig, *die Philistaer*.

<sup>18</sup> The form of Eker, Ekron, and Acrabbi is peculiar, *ayin* being the initial letter. Eker would thus have a sound approaching Geker, and Acrab would give a perfect Cecrop. The scorpion and crab in many languages are derived from the latter word.

<sup>19</sup> The families of 1 Chron. viii. 8, etc., unite with those of the seventh chapter by the identity of Shahrain with Ahishahar of vii. 10. He is the grandson of Jediel and great grandson of Jamin.

<sup>20</sup> Although the final *l* is preserved in certain languages, and is even found at times side by side with the same root destitute of it, as a rule, it does not appear out of the Semitic area. Seb, Sabus, Siva represent Shobal; Zeraheen even is the modern name of Jezreel; so that Jerachmeel may be expected to stop at Jerach, or at farthest at Jerachm.

<sup>20\*</sup> The root of Jerachmeel or Jerach is Chaldean, and designates the moon. The Jerachmeelites were a lunar family, the Indo-European moon appearing in forms of Jamin, the grandson of Jerachmeel. The Babylonian *Sin* is a lunar designation. *Sin-Nimi* may denote Jamin.

many other places.<sup>21</sup> The Minaei and Gerrhaei preserved the names of his grandsons Jamin and Eker;<sup>22</sup> but, better still, tradition gives as his sons or descendants, Yemen and Muzaz, and informs us that Ishmael married a daughter of the latter, thus acquiring a right to the guardianship of the Caaba at Mecca, which bore his name.<sup>23</sup> Jarhibaal, the well-known moon-god, presents us with a fuller form of the name of this ancient hero.<sup>24</sup> Did time permit I might proceed to the proof of a statement which I unhesitatingly make, that he, and not Abraham, is the Indian Brachma.<sup>25</sup> His son is the legendary Egyptian Rhampsinitus.<sup>26</sup> Latin traditions are far from ignoring Jerachmeel; for, in an abbreviated form, like that of the Arabic Ramallah, he is the Romulus of Livy and other historians of Rome, while Remus and Rome itself are but forms of the word Ram, which designates his son.<sup>27</sup> Numa, in all probability, is the Latin rendering of Jamin.<sup>28</sup> The Greek Orchomenos, with its ancient monarch of the same name, and its Minyan line and King Eteocles, carry us

<sup>21</sup> See authorities in Jervis' *Genesis Elucidated*, 191, 195, 198, 204; also Sale's *Koran*, *Preliminary Discourse*; Lenormant and Chevalier's *Manual of the Ancient History of the East*, vol. ii.

<sup>22</sup> Strabo and Pliny, with other Geographers, refer to these tribes, and the latter gives a tradition of their Grecian origin.

<sup>23</sup> See Jervis' *Genesis*, 191, 195. Muzaz and Modad are forms of the same name. Mecca is another form. The original Maaz is really Magaz. It is worthy of note that Rahma (Ram) was a deity of Yemen.

<sup>24</sup> Guignaut, *Religions de l'Antiquité*, ii. 1035. Jaribolus is a name answering to the Greek Eurypylos. Eurynome connected with Orchamus is a similar form. Hierombaal of Sanchoniatho is made the same by Guignaut.

<sup>25</sup> Brahma may rather denote Ram the son of Jerachmeel, with the prefix of the Coptic article, answering to the Egyptian Piromis. According to Grote, Erechtheus, whom I shall yet identify with Jerachmeel, denotes divine and primitive Attic man. See the Coptic Element in Languages of the Indo-European Family, *Canadian Journal*, December, 1872. A similar form to Brahma is the Greek Phoroneus, who is Ram, his sons Car and Mysus being Eker and Maaz.

<sup>26</sup> I can hardly doubt that Rhampsinitus is a Greek rendering of Ram-sin of the Babylonian monuments. Although I believe that I can establish the connection of Jamin with the Egyptian city of Memphis, I have not found any traces of Ram other than geographical in the land of the Pharaohs. The famines of Erechtheus, Rhampsinitus and Semempses, or of Jerachmeel, Ram and Shammal, must, I think, be legends concerning an Egyptian fact. In the parallel Greek myth of Agamenes and Trophonius, the Orchomenian Erginus replaces Rhampsinitus. Both Orchomenos and Erginus denote Jerachmeel. Ram is Raman, the Babylonian air god.

<sup>27</sup> Ram has undoubted relations with the root Ram, common to many languages, denoting "height." Eustathius, speaking of Ramathan the old name of Laodicea, recognizes it as designating "the lofty God;" Eustathius in *Dionysii Perieg.* 915. The abbreviation of Jerachmeel in Romulus, and the suppression of the aspirate is similar to that which appears in Riha, the modern appellation of Jericho.

<sup>28</sup> The rendering of Caper-Naum by Khan Minyeh is a reversion of the order which appears in Jamin and Numa. Sin-Nimi, as already indicated, may be a similar case of Babylonian inversion.



back to Jerachmeel at Jericho or Urchoe, with Jamin and his son Jediael, or, as we should read it, Jedigel. A more notable reminiscence of the "moon of God" is found in the strange untranslatable hybrid, Erechtheus. His son Ram fades out of view, owing to the similarity which his name bears to that of his father, and to the greater glory of his descendants; but Orneus and Azeus, sons of Erechtheus, are Oren and Ozem, sons of Jerachmeel. Eker, in the Acrabbi form becomes Cecrops; and Daedalus, great grandson of Erechtheus, is the same person as Jediael, the skilful, who stands in the same relation to Jerachmeel.<sup>29</sup> It is not, however, my intention to exhaust the history of the Jerachmeelites in this paper, but merely to indicate the importance of the family among whose members Onam is reckoned, that it may not be found strange to see him taking his place in the foremost ranks of the great ancestors of civilized humanity. Because I find that Jerachmeelites early dwelt in Palestine, and that Jericho bears the name of their great ancestor, I do not by any means assert that Palestine was their original home. They may have been Chaldeans before they were Palestinians, as the descendants of Onam were Egyptians before they were either.

The root of the name Onam is the well-known word On, which we find designating the city of Heliopolis, in Egypt, and a Reubenite, the son of Peleth, who took part in the rebellion of Korah, Dathan and Abiram.<sup>30</sup> Ono also is the name of a city in the tribe of Dan, lying in the neighbourhood of many Jerachmeelite geographical names.<sup>31</sup> The final *am* of Onam is a common ending of proper names, as Fuerst has shown, and as is illustrated in Achuzam, Etam, Gatam.<sup>32</sup> It is a little remarkable that the Reubenite On should be a son of Peleth, as we find the uncommon name of Peleth among those of the descendants of Onam.<sup>33</sup> Reuben must in some way have been connected with an Onite family. Such is the form of the word On (𐤓𐤍) that it is at times rendered Aven.<sup>34</sup> With the

<sup>29</sup> It is remarkable to find Pliny, xxxvi. 13, asserting that Daedalus lived and constructed some of his ingenious works in Memphis, which, as the city of the moon, probably took its name from his father, Jamin, after whom the Egyptian district of Minyeh was called, while his son was commemorated in the region which even to-day bears the appellation Jendeli. Besides the Nubian Romali, Erchoas on the Nile, which is connected with the Nemoone on the monuments of Seti Menephtah, must refer to the family of Jerachmeel.

<sup>30</sup> Numbers xvi. 1.

<sup>31</sup> Some of these are specified on page 419.

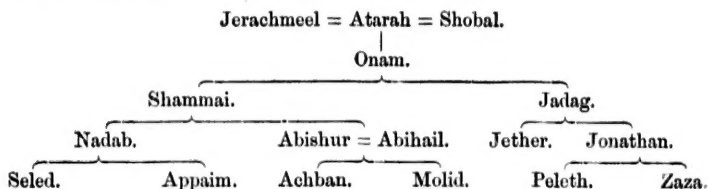
<sup>32</sup> Fuerst's Hebrew and Chaldee Lexicon.

<sup>33</sup> 1 Chron. ii. 33.

<sup>34</sup> Ezekiel xxx. 17.



etymology of the word I have no time to deal, farther than to state that the Scripture and Greek names, Beth-Shemesh and Heliopolis, clearly exhibit its solar character. The Onites, like the other members of the Horite family, were pre-eminently a solar people. As for Onam himself, he was what the mythologies call a twice born hero. We have found him connected with two lines. "Jerachmeel had another wife whose name was Atarah, and she was the mother of Onam." But it is not said that Jerachmeel was his father, while he is counted as the youngest son of Shobal, the Horite. The genealogies of Onam are given in the following table down to the fourth generation from him, ascending no higher than his reputed parents. The 2nd chapter of 1st Chronicles gives us twenty generations in one line of his descendants, but on the consideration of them beyond the fourth I forbear at present to enter. Yet I desire to call attention to these twenty generations as evidence of the great importance of the family of this remarkable man.<sup>35</sup>



The first point to engage our attention is the peculiarity which appears in the parentage of Onam. I am convinced that a passage in the Phœnician history of Sanchoniatho refers to this. There it is stated that Ilus—whom, in my paper on the Horites, I have identified with Alvan or Reaiah (Il or Ra), the eldest son of Shobal—made war upon Ouranos (Jerachmeel), and drove him out of his kingdom, taking from him Anobret (the beloved of Anu), a well-beloved concubine, whom he gave in marriage to Dagon, in whose house Demaroon, her son by Ouranos, was born.<sup>36</sup> There is much confusion in this passage, as in all the statements of Sanchoniatho; but the main facts bear the impress of truth. The lunar associations of the name Ouranos favour its connection with the lunar Jerah-

<sup>35</sup> I have not been able to pursue my investigations in this line much beyond the fourth generation, and cannot, therefore, tell in whom it is to terminate. I should not be astonished to find that Cyrus is the goal to which it points. It may, however, be a record of a Gentile family in Palestine, some of the members of which occupied the throne of Israel.

<sup>36</sup> Sanchoniatho's Phœnician History, by Cumberland.

meel; no better rendering of that of the mother of Onam, than the original Atarah, could be given than Ano-bret;<sup>37</sup> while the Shobalian connection appears most clearly in the presence of his eldest son. In classical story we find that Janus, whom I shall yet clearly prove to be this same Onam, was made the son of Creusa, the daughter of Erechtheus, who gave him birth in the house of her husband Xipheus, the latter, however, not being his father.<sup>38</sup> The same Creusa is made the mother of Ion, by Xuthus, whom I have already identified with Jachath, the son of Alvan or Reaiah.<sup>39</sup> Ion, Janus, Anu and Onam, are the same person. He is also the Vedic Indra, a form resembling An-ra or Tentyra, who is the son of Brachma, or Brihaspati, whose wife is Tara.<sup>40</sup> From his connection with Soma, it is plain that Indra and Atri are the same, the latter name, like Tara, representing his mother Atarah. In Egypt, also, we have no difficulty in recognizing the second wife of Jerachmeel as the goddess Athor, who is constantly found in connection with her son An-ra.

#### I.—EGYPTIAN CONNECTION.

There seems to be little doubt that Onam exercised sovereignty in Egypt, and that some of his descendants ruled in that land. Methodius mentions an Ionichus, whom he calls a son of Noah;<sup>41</sup> and the industrious Bryant has collated passages from ancient writers, preserved in the *Fasciculus Temporum* and the *Nuremberg Chronicle*, relating to him.<sup>42</sup> These agree in stating that Ionichus, leaving the east, went into the land of Etham and founded a kingdom, the chief city of which was Heliopolis. Ionichus or Onam was not a son of Noah by many generations, for he and Javan are two very different persons, and Bryant's supposition that he is the same as Ham is altogether unfounded. Otherwise, the information afforded by these chronicles is singularly correct. Not only do we find Onnos the first

Anobret, the beloved of Anu, is united with Oannes by Sir Henry Rawlinson. Rawlinson's *Herodotus*, App., Book i. Essay x.

<sup>37</sup> To prevent an unnecessary multiplication of notes I refer the reader who wishes to ascertain the correctness of my statements or information regarding classical mythology, to any good dictionaries of the Greek and Latin languages and mythology.

<sup>38</sup> The identification of Ilus, Xuthus, etc., with Alvan, Jachath, and other members of the family of the Auritæ, are to be found in my paper on "The Horites."

<sup>39</sup> For the same reason as stated in Note 38, I refer the reader to a manual or dictionary of Oriental mythology. It is true that Brahma and Brihaspati are often mentioned as distinct from one another, but Indra is made the son of each, and the Tara of Brihaspati, whose name contains the root *jerah* or *jerach*, is represented by Gayatri or Kattri the wife of Brahma.

<sup>41</sup> Methodius *apud* Bryant, *Analysis of Ancient Mythology*, 1807, Vol. v. p. 10.

<sup>42</sup> *Ib.*

ruler in On or Heliopolis, but the chief divinity of that city to have been Atmoo or Athom, the Etam of 1 Chron. iv. 3, the father of Jezreel or Osiris, *the sown of God*, and the eponym of the wide tract on both sides of the Red Sea known as Etham.<sup>43</sup> I have not been able to see the papers of Miss Fanny Corbeaux on "The Rephaim," in which, according to Mr. Bonomi, "she has some ingenious speculations to prove that the Chaldean Oannes, the Philistine Dagon, and the Mizraimite On are identical." But from the extracts in that writer's valuable manual, it is evident that Miss Corbeaux has good reasons for considering the identity established.<sup>44</sup> On, whether it designates Heliopolis, Tentyra or Hermonthis, or the name of a monarch, is represented with the Oannes' and Dagonian figure of a fish.<sup>45</sup> The solar character of the word also is as apparent in Egypt as in Palestine, where Ono and Beth Shemesh go together, or in Babylonia, where Anu unites with Shamas and similar solar divinities.

Of the antiquity and importance of On I need not speak, as these are facts well known even to the most superficial student of Egyptian history. We possess monumental evidence that An or Onnos was the first king of the city which bore his name.<sup>46</sup> His sway there was, however, but a temporary one, for Usecheres or Ashchur, the father of Tekoa, and the ancestor of the Shepherd line, invaded the kingdom of the Sun, and wrested Heliopolis from its monarch.<sup>47</sup> In this act of warfare he was aided by his son Nesteres or Achashtari, and one of the acts of the treaty of pacification was the marriage of a daughter of Onnos to Othoes or Achuzam, the elder brother of Achashtari. In my former paper on the Shepherd kings, I stated

<sup>43</sup> I cannot doubt that Osiris, whom the ancients associated with primitive agriculture, and in whom many comparative philologists have found the "seed god," is the same as Jezreel. The final *el* disappears, as we have already seen, even in the modern form of the name of the wide tract in Palestine called after him. That Osiris has had attributed to him much that belongs to others, such as Othniel or Adonis and Abishur or Absyrtus, is evident. A thorough investigation of the Egyptian monumental records will, I doubt not, prove that the father of Osiris is Athom-ra or Etam. When time permits I hope to be able to set forth the story of the line of Etam, as gathered from the monuments and universal tradition. Atmoo was considered an older god than Ra, and Ra is Resiah son of Shobal, and thus much older than Onam.

<sup>44</sup> Bonomi, *Nineveh and its Palaces*, 1895, p. 380.

<sup>45</sup> Osburn's *Monumental History of Egypt*, i. 311. In regard to Tentyra I may here state the rendering of the name given by Sir Henry Rawlinson in the *Journal of the Asiatic Society*, 1864, i. 1. According to him it is Din Tir or the "gate of life." Gates will yet appear largely in the Onite connection.

<sup>46</sup> Osirtasen I. is the earliest monarch who has monuments, but Onnos was his predecessor and father-in-law.

<sup>47</sup> Osburn, i. 401.

that the wife of Achuzam was a daughter of Etam, whose name is given in 1 Chron. iv. 3, as Zelelponi.<sup>48</sup> I am not yet prepared to state that he did not marry Zelelponi, but there seems little doubt that one of his wives, at any rate, was a daughter of Onam. The first of the Osirtasens, who took the initial part of their name from that of their father Ashchur, was Achuzam, and his obelisk stands at Heliopolis, while he is designated the son of Onnos.<sup>49</sup> More correctly he should have been called his son-in-law. In the Chamber of Karnak, the name of Aches, whom I have shewn to be the same as Achuzam and Osirtasen I., appropriately appears next to that of Onnos. It may be well, however, to observe already that the name Onnos seems to stand at times for two different monarchs, one being the Janias of the lists, and, in the Bible genealogy, Jonathan, the grandson of Onam.

What was the precise effect of the invasion of Usecheres on the authority of Onnos, the scanty materials at my command will not permit me to indicate; but from the traditional and monumental evidence I possess, I am enabled in a measure to follow the fortunes of his descendants. It appears that the dynasty of Onnos was removed to Aboo-Seir;<sup>50</sup> and there in all probability Semempses or Semphucrates, his eldest son, exercised sovereignty. I have no monumental evidence to show that Semempses was the son of Onnos. The lists and traditions of Manetho, Eratosthenes, and others, are what I am compelled in this case to depend upon. Aboo-Seir is the ancient Busiris, and the city of the same name in the Delta is the ancient Taphosiris. They were named, not as I erroneously stated in my last paper, by Ashchur, but by Abishur, the son of Shammai, and grandson of Onam. Abishur and Aboo-Seir are the same word.

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<sup>48</sup> My reason for finding Zelelponi in the wife of Achuzam is stated in the Indian connection of that paper, and confirmatory reasons which, however, are not very strong, are given in that of Greece.

<sup>49</sup> Gliddon, in his *Ancient Egypt*, writes: "On the other side of the statue (dedicated by Osirtasen I. to his father, 'the sun of guardianship') a legend the same in substance is repeated; but in this legend the noun oval is given; and thus we know that the father of Osirtasen I. was 'the sun of guardianship,' Aian or Oan. One might be tempted to consider him a Johannes, a Hanna or a John, so nearly does the phonetic value approach the eastern sound of this familiar name." "The sun of guardianship" was a father-in-law and not a father, save in guardianship, to Osirtasen I. or Achuzam, son of Ashchur. He was the earliest historical John of whom we are ever likely to have a record. In popularizing Egyptian history it would be wise to denote him by this English word, especially as his grandson was the first veritable Jonathan.

<sup>50</sup> The pyramids of Aboo-Seir are attributed to the 5th dynasty of Manetho.

He is the Shoure or Soris of Dr. Birch, and the Amchura of Lepsius, whose shield has been found at Aboo-Seir.<sup>51</sup> Am-chura and Abi-shur are too near one another in form, especially when taken in connection with the name of the place in which the former name is found, and the fact of the Heliopolitan line exercising royalty there, to allow much doubt as to their identity. The prefix *Abi* is not an essential part of the name Abishur, as we can see by reference to such designations as Abietam, Abiezer, &c. Shur, which became the name of the region north of Etam, between Egypt and Palestine,<sup>52</sup> and which afterwards followed the retiring tide of population up into Syria in the same form, or as Ge-shur,<sup>53</sup> first appears on the page of history in this son of Shammai, and grandson of Onam, and is his true title—hence the rendering Shoure or Soris. The word *Shur* in Hebrew strictly represents “a wall;” but the allied term *Shor*, with which Chaldee, Syrian and Arabic roots agree, is the Latin *taurus*. This will appear plainly in the Babylonian connections of the family of Onam. In the list of Eratosthenes, Chuter Taurus, with a reign of seven years, following Semphucrates with one of eighteen, after Thyrellus, although much out of place, is plainly Abishur after Shammai, the successor of Jezreel, the son of Etam. He is also, no doubt, Tyreis of Manetho’s third dynasty, who also has a reign of seven years, and who I had supposed might be Tiria, the brother of Ziph or Suphis. He may also, with as much probability, be Sisires of the fifth dynasty of Manetho, which is ended by the name of an Onnos, and who has a reign of the same duration.

Turning now to his predecessor, Semphucrates, in the list of Eratosthenes, and looking for him in those of Manetho, we find no difficulty in recognizing his identity with Semempses, of the first dynasty, who, like Semphucrates, reigned eighteen years. Semphucrates follows Thyrellus, and he, as I have already stated, is Jezreel, the son of Etam, whom we have found to be intimately connected, geographically and mythologically, with the family of Onam. Jezreel, the *god of seed*, with the customary omission of the final *el*, is the Egyptian Osiris;<sup>54</sup> but in the full form of his name, giving force to the *ayin* which appears in the last syllable, he becomes Jezregel. Re-

<sup>51</sup> Vide authorities in Kenrick’s Ancient Egypt, New York, ii. 117.

<sup>52</sup> Gen. xvi. 7, xx. 1, xxv. 18; Exod. xv. 22; 1 Sam. xv. 7, xxvii. 8.

<sup>53</sup> Deut. iii. 14; Josh. xii. 5, xlii. 2, 13; 1 Sam. xvii. 8; 1 Chron. ii. 23.

<sup>54</sup> I have no further authority than similarity of name for the identification of Thyrellus with Jezreel.

moving the initial *yod*, a common practice even in the recurrence of Hebrew names in the Bible, Jezreel takes the form of Zergul, and leads us into the early geography and history of Babylonia.<sup>55</sup> Zergul, or Zirgulla, was a very old place, and, although the most famous of the kings named Kur-galzu, or Durrigalzu, occurs late and seems to be Acharchel, the son of Harum, there was an early monarch so designated, who preceded Shamas, and who must be the Thyrellus of Eratosthenes, and the Jezreel of Chronicles.<sup>56</sup> In strict accordance with these facts is the so-called mythological record, that Osiris made Sem—who, in my paper on the Shepherd Kings, I unnecessarily supposed to be Achuzam—governor of part of his dominions, leaving him to share his authority with Antæus and Busiris.<sup>57</sup> Similar hasty conclusions marked my treatment of these latter names—Antæus being made identical with Menes and the Nechaoth of Theophilus, and Busiris with Ashchur, his contemporary.<sup>58</sup> I am now disposed to regard Antæus and Busiris—seeing that mythologists place them in a Libyan or western region of Egypt, and give them a tragical end, making them also the subordinates of Jezreel and Sem—as the two sons of Shammai, who are given in Chronicles as Nadab (Entef) and Abishur (Busiris of Aboo-Seir). Nadab, I can hardly doubt, is the head of the Entef line, who, whether they named Antæopolis or not, ruled for a time at Thebes and Hermonthis.<sup>59</sup> Now, Hermonthis is the southern An, so that nothing could be more appropriate than to find the senior line of the family of Onam exercising sovereignty there. I would be disposed to find in the ancient Tuphium, near Hermonthis, a reminiscence of Appaim, with the local prefix T, he being the only son of Nadab who had posterity, Seled, his elder brother, dying without children. A desire to make known as soon as possible the facts already possessed by me, is the only reason which has prevented my entering more fully into the consideration of the twenty generations which the book of Chronicles furnishes of the descendants of Onam, in the line of Nadab.

Abishur, Busiris or Am-chura seems to have had a tragical fate,

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<sup>55</sup> See App. Book 1, Essays vi. and x. of Rawlinson's Herodotus, and Mr. George Smith's Early History of Babylonia in the Transactions of the Society of Biblical Archaeology, Vol. i. Part 1.

<sup>56</sup> *Ib.*

<sup>57</sup> *Vide* authorities in Guignaut, i. 433.

<sup>58</sup> There is no doubt that the legendary Busiris occasionally represents Ashchur.

<sup>59</sup> Sir Gardner Wilkinson's Essay in Rawlinson's Herodotus, App. Book ii. Chapter 8.

in character not unlike that which is imputed to Osiris. I am still in the dark as regards his wife Abihail, an ancient Ophelia, the special mention of whose name shews her to have been a person of some importance in history. After the death of her husband Abishur, by whom she had two sons, Ahban or Achban and Molid, tradition seems to say that she became the wife of Ammon the son of Lot, and, as Semele or Amalthæa, the mother or step-mother of Coz his son, who has already been identified with the Bacchus of Classical Mythology.<sup>60</sup> Certain geographical analogies point to Phiala, the fountain near Memphis, of which Pliny speaks, as bearing the name of this illustrious consort.<sup>61</sup> Her son Ahban was famous in his day. From him Daphne or Tahpanes derived its name, which was transferred with the Phiala, derived from that of his mother, into the Geshurite region of Paneas in Northern Palestine, while his brother Molid left the name of Moladah to a town in the Geshurite region in the south of the same country. Of Ahban, however, we have something more definite than geographical names. He is the Uben-re or Aubn-ra, whose hieroglyphics have been found on the ivories at Nineveh; and Sir Gardner Wilkinson has indicated his connection with queen Amun-nou-het, who exercised the regency during the reigns of the second and third Thothmes, and who bears the title "Uben-t in the foreign land."<sup>62</sup> A son of Ahban would seem to be Harum the father of Acharchel, and it is not improbable that his daughter was the wife of Bechen-aten or Othniel. Certain it is that Bechen-aten, whom I have identified with Othniel son of Kenaz, married a princess of the line of Onam, Ainnin or Ainia and Tuia being her parents; but I am in doubt whether Ahban or Jonathan is represented by Ainia.<sup>63</sup> Amun-nou-het, who is Athotis or Atossa, is the daughter of this Onite queen by Othniel, her Bible name being Hathath.<sup>64</sup> Harum, who is Armais, the father of Archles and, at the same time, as Har-em-heb, the late Egyptian Horus, occupies an important position in connection with the restoration of Egyptian supremacy to the old Solar or Horite line.<sup>65</sup> I have not been able

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<sup>60</sup> In my paper on the Shepherd Kings.

<sup>61</sup> Pliny, viii. 46.

<sup>62</sup> Rawlinson's Herodotus, App. Book ii. chapter 8.

<sup>63</sup> *Ib.*

<sup>64</sup> 1 Chron. iv. 13. See Shepherd Kings.

<sup>65</sup> From him descended the Ramessids. Plutarch *Is. et Os.* 56, says that Orus was called Komin (Achban) and in the list of Tatian, Damphenophis (Daphne) precedes Orus.



to discover whether Molid, the brother of Ahban, appears in the Egyptian records.<sup>66</sup>

The second son of Onam is Jada or Jadag, giving to the final *ayin* its full force. His name is a remarkable one, being almost a root form of the Hebrew verb "to perceive, know." The root extends its ramifications into most of the Indo-European languages, appearing in the Greek *eido*, *oida*, the Latin *video*, the Sanscrit *wid*, *budh*, the Zend *weedem*, the Gothic *vitan*, the English *wit*, and the Slavonic *widze*, *wedeti*, as well as in the Celtic *eduyr*<sup>67</sup> *gwyddoni*. The intelligent Dagon and the wise Budha are easily connected with this son of Onam, but I have not found any Egyptian monarch or divinity unless it be Ptah or Thoth, who represents him.<sup>68</sup> It is plain that one of the Thothes or Athothes is Achuzam the son of Ashchur. There may have been two of this name, as the list of Eratosthenes indicates, one of them being the Jada of Chronicles. Of his two sons, Jether and Jonathan, the latter only had descendants. He must be the later Onnos, the same as Janias of the lists, and the Tancheres of Manetho's fifth dynasty, who precedes Onnos. It was this Jonathan, in all probability, who founded Tentyra, the city of Athor his great grandmother, and one of the places bearing the Onite designation On. Yet his second son Zaza, who is the same as Assa son of Tankera, and Assis or Asseth the successor of Janias, has left his memorial at Saccarah.<sup>69</sup> The connection of Jonathan and Zaza with the Shepherd line is, I think, founded upon the fact that the former married a daughter of Achashtari, Sesortasen III. or Sesostris. Of this, however, I have only mythological, not monumental evidence. The brother of Zaza was Peleth. He must have named the nome called Paalit or Polis in Lower Egypt,<sup>70</sup> but I have found no trace of him upon the lists or records of the monuments. He was probably expelled from Egypt to Palestine, where he named Beth Palet and other places; and from thence would seem to have

<sup>66</sup> There is a King called Melaneres associated with the Shepherds, yet connected with the line of Horus, who may be Molid.

<sup>67</sup> Gesenii Lexicon Hebraicum *in loc.* Pezron's Antiquities of Nations, London, 1706.

<sup>68</sup> The identity of Ptah and Agni, and the fact of his having been worshipped at Heliopolis, while Indra and Agni are constantly united, with other connections yet to be mentioned, lead me to think that Jadag is Ptah. Ptah was born from the mouth of Kneph as Indra from that of Pouroucha. It is worthy of note that Ptah Tatann was worshipped at Tentyra.

<sup>69</sup> Kenrick, ii, 121, note. With Jonathan, Janias or Tancheres, I think that the fish Notius which saved Isis and was placed by Venus among the constellations, should be connected. Hygini Poeticon Astronomicon, xii, 494.

<sup>70</sup> Can he have named Plinthine?

found his way to Assyria. Some of his descendants, or those among whom his descendants were the prominent class, became the mercenary soldiers of David, being known as Pelethites.<sup>71</sup> The Assyrian annals seem to give to Harum the son of Ahban, a daughter of Peleth as his wife, but other records tend to shew that a son-in-law of Peleth's was Achishachar or Shacharaim, the grandson of Jediel, the son of Jamin the Jerachmeelite, and the father of Ahitub and Elpaal; of the latter of whom came Eber, Misham and Shamed, the builders of Ono in Palestine.<sup>72</sup> As the children of Shacharaim, the Sanscrit Sarameya, were born in Moab, their story does not necessarily connect with Egypt; yet Echescus-karas, in the list of Syncellus, has links that seem to associate him with the son-in-law of Peleth.

I have already stated my belief that Ammon married Abihail, the widow of the murdered Abishur, and that thus his son Coz or Chons was contemporary with Ahban and Molid, and therefore with their second cousins Peleth and Zaza. This contemporaneousness at least is confirmed by the statement that in the reign of Assis and Khons, the calf became an object of worship.<sup>73</sup> The Susian connection of Arnaais or Har-em-heb, and later Egyptian monarchs, must be found in their relations with either Coz or Zaza.<sup>74</sup> I am inclined to think that Zaza heads the Susian line; that Memnon or Meonothai somehow connects with him; and that Paltos, which was reputed to be the place of his burial, is a Phœnician reminiscence of his ancestor's brother, Peleth.<sup>75</sup>

One other alliance with a daughter of the Onite line is worthy of note. There is monumental evidence that a prince Cephrenes mar-

<sup>71</sup> 2 Sam. viii. 18; xv. 18; xx. 7, 23.

<sup>72</sup> 1 Chron. viii. 18. The union of Lod with Ono seems to point to the Horite connection of Eber, etc., rather than the Jerachmeelite. Lod represents Lahad the brother of Achumai and Lydus of Lydia. Bilhan, the name of the father of Shacharaim, and who is given as the only son of Jediel, may, as a purely Horite appellation (Gen. xxxvi. 27; 1 Chron. i. 42. Compare Zaavan, Akan, Hemdan, Eshban, Ithran, Cheran, Dishan, Lotan, Alvan, in the same genealogies) refer to the son of Ezer, and indicate an alliance of the Horite and Jerachmeelite lines in a daughter of Jediel, from whom, as of superior dignity, the sons of Bilhan chose to count their descent.

<sup>73</sup> Vide Galloway, Egypt's Record, 234.

<sup>74</sup> The Susian connection appears in the Babylonian identifications of Harum and Acharchel with Armannu and Nergal and the Greek story of the Susian Memnon. But it is also visible in Sesou an epithet of Rameses II. according to M. de Rougé, in an article contributed to the *Atheneum Français*, 1856, part of which is appended as a note to M. de Lanoye's little book on Rameses. Lack of material prevents me from doing more than asking the question of Egyptologists, into whose hands this paper may come, "Whether the king named Sknai, Eesa, Ai, who is given as the ancestor of the first Rameses, be not identical with Assis or Assa Tankera and with Zaza, the son of Jonathan?"

<sup>75</sup> Strabo, xv. 3, 4.

ried Hanku, a Heliopolitan princess;<sup>76</sup> and, according to Mr. Osburn, Chebron Amenophis was one of the husbands of Taia, who plainly belongs to the line of Onam.<sup>77</sup> I am in doubt here. On the one hand, it seems that, as I stated in my paper on the Shepherd Kings, Hephher, the son of Ashchur, whom I supposed to be the father of Kenaz or Pachnas, married into this family, with which his brother Achuzam or Athothes was already connected.<sup>78</sup> But there seem to be many reasons for placing Cephren at a much later period, and for insisting upon the appearance of a final *n* in the name of the person with whom he is to be identified. These, and more scientific and important reasons, which will appear in the course of tracing the family of Onam through the traditions of peoples other than the Egyptians, have led me to the conclusion that Hebron or Chebron, the son of Mareshah,<sup>79</sup> became connected by marriage with the Onites in the line either of Shammai or of Jadag. The shield of one of his sons, Rekem or Rekamai, occurs at Lycopolis,<sup>80</sup> and may serve to confirm an alliance, to which the presence of such names as Shema and Shammai among his descendants, seems to testify.

Mafkat, the copper country of the Sinaitic peninsula, would appear to have unveiled its mineral treasures first to the rulers of Heliopolis; for Athor was its great divinity, and a portion of the Anu, more than two generations after their defeat by Usecheres, made their home among its mountains, coming forth at times to harass the miners whom Suphis or Ziph, the great grandson of Usecheres, kept there in a state of painful servitude.<sup>81</sup> Later still, when the Shepherd families were driven back to Palestine, and the Rameses ruled in Egypt; when Cretans from the coast of the Cherethites, Sicilians from Eshcol and Ziklag (an ancient Zancle), Sardinians or Dardanians from Zarthan, Achæans from Accho, Achzib and Achshaph, Lycians from Lachish, Mysians from Maachah, and many other Japhetic families resident in Palestine, invaded the land of the Pharaohs, or fought for their homes against the aggressions of its monarchs;<sup>82</sup> the Anu or Ionians of Gaza were not absent, but with

<sup>76</sup> Osburn, i. 450. The Athenian Onka must relate to this name.

<sup>77</sup> Osburn, ii. 344.

<sup>78</sup> Canadian Journal, Vol. xiv. No. 2, 193, 194.

<sup>79</sup> 1 Chron. ii. 42, *seq.*

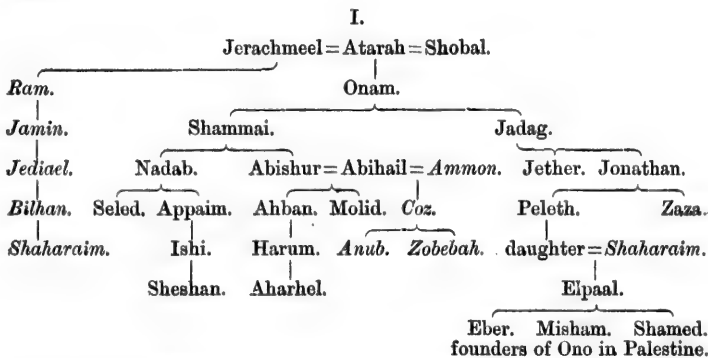
<sup>80</sup> Kenrick, i. 39. He is supposed to have belonged to the Shepherd period.

<sup>81</sup> Lenormant & Chevalier, i. 202, 205; ii. 359.

<sup>82</sup> Lenormant & Chevalier, i. 249, 260.

their kinsmen, the Milesians of Moladah, the Pelethites of Japhleti, and the Kharu or Geshurites of the North, drew sword and bow against those who, like themselves, worshipped the names of their ancestral gods, An-ra and Athor.<sup>53</sup> Neither the Pharaohs who warred with them, nor the artists who inscribed in stone the story of their enmity and defeat, thought any more than the historians of to-day, probably, of the former glories of the Ionic race, or deemed it worth while to cast a glance at the imperishable traces of its old dominion, extending from western Aboukir to the furthestmost verge of Arabia Petraea, and from Heliopolis to Hermonthis in the south. They had learned their Egyptian lesson, which so many great peoples had to learn; they had done their work in this old historic land; and now, with strength unimpaired, they were to go forth in many companies, to carry into regions less favoured the blessings of a newer civilization. Into these new countries it has been my task, and is my intention in this paper, to follow them. But, in so doing, I shall not, at least as yet, enter upon the history of a later period than that of which I have already treated. The tracks of the Ionians must be marked by the recurrence, in various mythologies and geographical areas, of the same names, facts and connections, with slight variations and a few additional items of information, as we have already identified with their history in the land of Egypt.

The following Tables exhibit the families of Onam, as given in Chronicles, with their probable connections, and the Egyptian equivalents, historical and geographical, which have been obtained for them:—

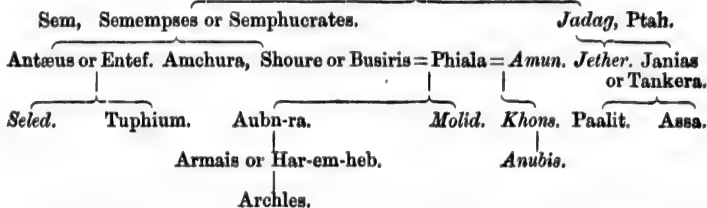


<sup>53</sup> Kenrick, ii. 221.

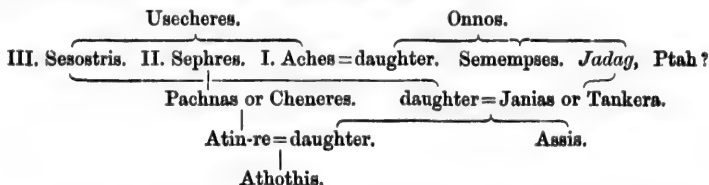
## II.

*Uruk. Uranus. Jerachmeel. Erchoas = Athor = Seb.*

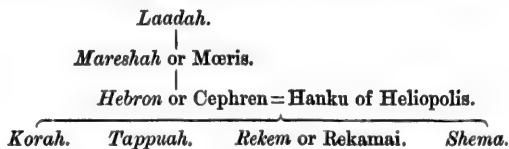
An or Onnos.



To these Tables may be added that of the probable connections of the line of Onam with that of the Shepherds:—



Still another genealogy, of a very imperfect character, which connects with the line of Onam, is that of Hebron:—



## II.—BABYLONIAN AND ASSYRIAN CONNECTION.

It does not follow because a name and even a royal name is found on an Egyptian monument or occupying a place in the lists of Manetho, Erasthenes, Bar-Hebræus, etc., that the person who bore the name exercised sovereignty in Egypt, or exercised that sovereignty there and nowhere else. This I state in order to prepare the way for the appearance of Chaldean and Assyrian names, royal and divine, which are identical with those that have met us in the history of Egypt. Bryant, in his elaborate "Analysis of Ancient Mythology," a work full of false notions, and based upon an erroneous etymological theory, yet containing much valuable information, finds in the Babylonians the Ionim of antiquity.<sup>84</sup> He points out the important fact

<sup>84</sup> Analysis of Ancient Mythology, iv. 205.

that the Septuagint version of Jeremiah renders the word Jonah, which our translators of the Bible have found to be derived from the verb Janah *to oppress*, by the Greek "Hellenike or Hellenic," so that "the oppressing sword" of Jeremiah xli. 16., l. 16, becomes "the Hellenic sword." With the Seventy, therefore, the Jonah designated the Ionian people, and, as the enemy represented by the sword was the Babylonian nation under Nebuchadnezzar, they must have recognized some identity between Babylonians and Ionians. Bryant cites also a passage from the Chronicon Paschale, in which the Ionians are spoken of as a colony from Babel, and another from Joannes Antiochenus to the same effect, which states likewise that the Ionians were instructed by Joannes, one of the race of giants.<sup>85</sup> The same author indulges in some ingenious speculations regarding the Jonah or dove of Babylonia, which he connects with the Hellenic traditions. In these speculations Bryant has been followed by many writers of repute in England, France and Germany, and any one who wishes to see an authoritative reference to the emblem of the dove in its mythological connections, will find it in an essay of Sir Gardner Wilkinson's, in which Athor of Egypt, Atargatis of Syria, and Semiramis of Babylonia are found together with this ancient symbol.<sup>86</sup> Athor, let it be remembered, is Atarah, the mother of Onam.

I have already referred to Miss Fanny Corbeaux' identification of the Egyptian An, On, or Onnos with the Oannes of Chaldea. The figure of a fish represented the Egyptian An, and Oannes or Anu has been universally recognized as the fish-god of Babylonia, who connects intimately with Atargatis or Athara, the fish-goddess of Syria, his mother. I need not repeat the story of Oannes as given by Berosus, which must be familiar to all who will find any interest in the researches of this paper. His coming into Babylonia from the Erythrean sea, marks either an eastern extension of the kingdom of Onam or the period of expulsion from Egypt, when, from Arabia Petraea, his descendants spread eastward towards the home of their ancestors. It is not difficult to trace the names of the families of Onam in those of the successors of Oannes, although these are not always mentioned in their proper order. The only member of the line of Shammai that finds a place among them is Anodaphus, or Nadab, his eldest son. Jadag, however, who is the true Dagon, is

<sup>85</sup> *Ib.* v. 8, 16.

<sup>86</sup> Rawlinson's Herodotus, App. Book iii. Essay 1.

at once recognizable in Euedocus or Odacon, and his son Jonathan in Annedotus. Alorus, called in the same legend the first ruler of Chaldaea, is Alvan, son of Shobal, the Il or Ra of Babylonia and Egypt.<sup>87</sup> Xisuthrus, who appears during the same period, is Sesotris, whom I have supposed to be the father-in-law of Jonathan.<sup>88</sup> Urka, or Urchoe, the city of Jerachmeel, is appropriately that of Onam, or Anu, his reputed son. Anu is continually connected with Dagon or his son Jadag, and frequently with his elder son, Shamas or Shammai. In the old historical records of the Greeks, Onam's name appears in the form Ninus, the Hebrew, Chaldee and Syriac Nun, *the fish*, representing the Coptic An. The reality of this connection is apparent in the names of the descendants of Ninus, his son being Zames or Shammai, and his grandson Thurras, who is Taurus, Shur, or Abishur.<sup>89</sup> The valuable researches of Sir Henry Rawlinson furnish us with a fourth link in the chain of evidence. He points out that Bar-Shem is a name of Thurras, while identifying the latter word with the Persian Thura of the month Thura-vahar, and the Latin Taurus. Bar-Shem simply gives Thura or Abi-Shur as the son of Shammai. Ninip, Thibbi, Givan or Kivan are, however, named by Sir Henry as forms of Bar, and he does not hesitate to associate them with Oannes.<sup>90</sup> They really present us with

<sup>87</sup> The early monarch, or rather deity, of Babylonia seems to present in his name a combination of the two equivalents, which appear equally in Egypt and Babylonia, for the Alvan and Realah of Genesis and Chronicles. I have already, in my paper on the Horites, shown his relation to the Illyrian stock. From him, in the Alvan or Galyan form of his name, came the Hellenes, whom Bryant erroneously identifies with the Ionim.

<sup>88</sup> When I wrote my paper on the Shepherd Kings I was not aware of a connection which has since come to light. Zervan the son of Xisuthrus, Sarpedon the son of Asterius, Mihrab the son of Zohak or Ashdahak, Corybas of Jasion or Saturn, Visvarupa or Servara son of Tvashtar, Cerberus of Typhon, with the Egyptian god Harphre and the king Cerpheres, represent in the stories of Babylonia, Persia, Greece, India, and Egypt, Hareph or Chareph the father of Beth Gader, after whom the Serbonian bog, Seriphus, Corfu and many other places were named. As Harphre he is united with Mandou and Ritho, Mandou being his grandfather Manabath, and Ritho the wife of his father Achashtari. Rhytia, the mother of the Corybantes, is the same Ritho, and from her Rhodes received its name, she or her daughter being the original Rhodope. Hierapytna of Crete founded by the Rhodian Corybas; the presence of Phorbas, Triopas and Cercaphus in Rhodes; and many similar facts tend to justify the connection. Drepane, the old name of Coreyra or Corfu, is allied to the Greek *harpe*, a curved weapon, and both relate to the root of the Hebrew Chareph. The English word *crop* comes from the same root, as well as the word *harvest*. Names as widely separated geographically as the Greek Trophonius and the Germanic Aurboda have the same origin. The sister of Hareph bears names agreeing in form with those of her father and brother, so that she may appear as Ishtar or as Zihpa it.

<sup>89</sup> See authorities in Rawlinson's Herodotus, App. Book i. Essay x. Also Bryant's Analysis vi. 204. Bushire may have taken its name from Abishur.

<sup>90</sup> Rawlinson's Herodotus, App. Book i. Essay x. Kikupan is doubtless the same.



the Ahban or Achban, who is given as the eldest son of Abishur, and who is the same as the Egyptian Aubn-ra found at Nineveh. The Irish Gobhan, with which Sir Henry Rawlinson compares the name of Ninip or Bar, is almost identical in form with the Hebrew Achban. The Alexandrian Chronicle mentions Thutas as a descendant of Ninus, and he, I can hardly doubt, is Jadag, the same as Diodas or Adodus, who is connected with Astarte, as Anu is found to be on some Babylonian monuments. The name of the wife of Anu, which is Anata, would lead one to suppose that in Babylonia as well as in Egypt, Onam and his grandson Jonathan were sometimes confounded. Sir Henry Rawlinson has suggested some relationship between the Anu or Dis of Urchoe and the Dis, Hades, Orcus, Pluto or Plutus of Classical Mythology.<sup>91</sup> Urchoe I have already associated with Jerach-meel; Anu gives us Onam; Hades and Dis are two forms of the name Jadag; and Pluto or Plutus, the Indian Paulastya, is Peleth of the same line. Reminiscences of the latter are I think to be found in the name or epithet Baladan; in Belochus, the last of the Dercetides or family of Atargatis; and in the mythic Polydemon a descendant of Semiramis, who was a warrior in the army of Phineus.<sup>92</sup>

I can hardly imagine that Shammai, Sem or Semempses ruled or lived in Babylonia, and would be disposed, therefore, to suppose that Zames and Shamas appear in the traditional and monumental records of the Chaldeans merely as ancestors; yet Ishmi-Dagon, with his sons Shamas-Iva and Ibil-anuduma, must relate to the god Shamas and to Iva, son of Anu, who is called Misharu, a name not unlike Amchura or Abishur.<sup>93</sup> As for the later Shamsha, who follows Hammurabi or Khammurabi, he is, I have little doubt, Shema, the son of Hebron or Chebron, who married into the line of Onam.<sup>94</sup> Hebron we shall yet meet with, like his father Mareshah, as the eponym of many rivers, such as the Chaboras, Hebrus, Tiber and Severn, his father naming the Arish, Marsyas, and several others, and superseding the ancient Hebrus of his son by the more modern Maritza. Mareshah himself is the Merodach who first appears in the reign of Hammurabi.<sup>95</sup> It is also worthy of note that Ham-

<sup>91</sup> *Ib.*

<sup>92</sup> Du Pin, *Bibliothèque Universelle des Historiens*, Amsterdam, 1708, p. 211. Ovidii *Metamorph.* v. 85.

<sup>93</sup> Rawlinson's Herodotus, App. Book i. Essay x. Anu-duma must be Jonathan.

<sup>94</sup> 1 Chron. ii. 43.

<sup>95</sup> Mr. George Smith's *Early History of Babylonia*, Trans. Soc. Bib. Archaeol., Vol. i. Part 1.

murabi's great claim to the gratitude of posterity was the construction of a river or canal, to which he gave his own name.<sup>96</sup> I do not yet know where among the descendants of Onan. to place the wife of this monarch, but, from the presence among her descendants of the names Shema and Shammai, I feel justified in supposing that she belonged to the line of Shammai, while other reasons would lead me to place her in the next generation after Appaim, Ahban and Molid—she being probably the daughter of one of them. Turning to other connections by marriage with the family of Onan, the first that appears is the memorable union of which the Egyptian monuments inform us, that formed an article in the treaty of peace between Onnos and Usecheres. Aches or Achuzam, the son of the latter, married a daughter of the Heliopolitan king. This Aches or Achuzam I have identified with Aos or Hea of Babylonia, whose wife is Dauke or Davkina,<sup>97</sup> and the latter must represent the daughter of Onan and sister of Jadag, being in form like the Idyia whom mythologists make the wife of Æetes of Colchis.

The reader of my essay on the Shepherd Kings will find many erroneous identifications under the head of the Assyrian and Babylonian connections of the Ashchurites, into which I was led by the absence of all information regarding the family of Onan. Such, I think, is the supposition that Achashtari or Xisuthrus, like Achuzam, married into the Onite line.<sup>98</sup> I have already indicated the probability of Jonathan, a second Onnos or Ninus, forming a union with a daughter of Achashtari. The sons of Xisuthrus or Achashtari are given in tradition as Zervan, Titan and Japetosthes. Titan, a name peculiarly solar, I shall yet show to relate to Jonathan, who is the son-in-law of the father of Zervan.<sup>99</sup> A sister of Zervan was Zirpanit or Zeripho, which is an Ascalonian name for Semiramis, and Semiramis the wife of Ninus was the daughter of Caystrus, who is Achashtari.<sup>100</sup> In this way the sons of Jonathan became associated with the Ashchurite line. The elder of these, Peleth, seems accordingly to have been an Assyrian monarch, bearing the name of Asshur-

<sup>96</sup> *Ib.*

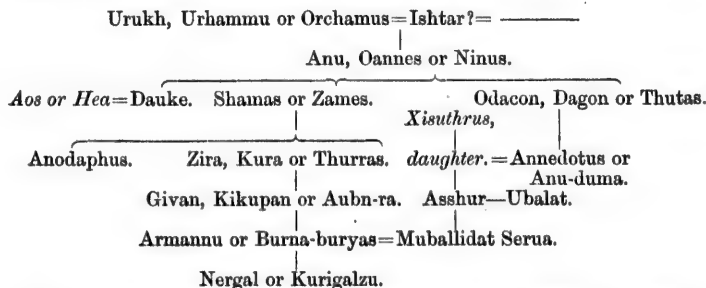
<sup>97</sup> Rawlinson's Herodotus, App. Book i. Essay x.

<sup>98</sup> It is more probable, as stated in note 88, that he married a daughter of Manahath the head of the Horite line of Shobal. The marriage of his daughter to a grandson of Onan, bearing a very similar name, naturally led to the erroneous supposition.

<sup>99</sup> In the Greek connection Titan will appear in intimate relation with the family of Jonathan. It is presented also in the Irish and Welsh traditions. Titan was peculiarly a solar designation. Tithonus is not to be dissociated from it.

<sup>100</sup> Guignaut, ii. 878, ii. 33.

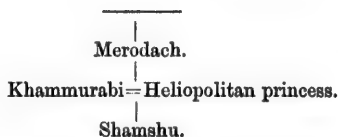
Ubalat or Upalit. As I shall yet show Peleth to be the same as Hippolytus and Ephialtes, and the eponym of Japhleti in Palestine, the initial *u*, a mere rendering of an adventitious Hebrew *yod*, need not form an obstacle in the way of the identification. The synchronous history of Assyria and Babylonia informs us that a daughter of Ubalat, named Muballidat Serua, was married by Burna-buryas or Kurigalzu his son, kings of Babylonia, and that she had a son, Karahardas, who was killed by the Kassi.<sup>101</sup> Many things lead me to identify Burna-buryas and his son Kurigalzu with Harum and his son Acharchel, although I cannot account for the second part of the name of the former Babylonian, nor find that relation to the Onam line in the person of Ahban or Aubn-ra, which would justify the connection. I have already stated my belief that Armannu, the tutelar god of Susa, is Harum.<sup>102</sup> Burna-buryas and his son are Susian, while the god Nergal, who is most closely linked with Abn-ra and the Anu line, and whose relations seem to be with the same region, is unmistakably Acharchel. It is hard, however, to understand why remains of Abn or Aubn-ra should be found in Nineveh, while his son and grandson leave their traces in Babylonia, or how the two latter came to occupy so important a place in the Egyptian annals. Whatever be the value of the last-named connections, which I think the sequel will shew that I have not made without some good reasons, no one can doubt the advantages of a system, even in part erroneous, over the present chaos of ancient history. The following table presents the probable equivalents in the mythology and history of Assyria and Babylonia for the Onites of the Bible record:—



<sup>101</sup> The Synchronous History of Assyria and Babylonia, by the Rev. A. H. Sayce, M.A., Transactions of the Society of Biblical Archaeology, Vol. II. Part I.

<sup>102</sup> Canadian Journal, Vol. XIV. No. 2, p. 227.

To the above must be added the unconnected genealogies of Hebron :—



### III.—PALESTINIAN AND SYRIAN CONNECTION.

Palestine seems to have been from an early period a halting-place of various Onite families, as they passed on their way to Asia Minor and Greece in the west, or to Assyria, Persia, and India in the east. It contained three well-defined Onite areas. The first of these on the way from Egypt, and perhaps the most important, was that which went by the name of Shur, having received that designation from the son of Shammai, who was the Ab or father of the house of Shur. The Geshurites were of old the inhabitants of that land,<sup>103</sup> and their name is simply Shur, with a national prefix like that which occurs in Gedor. This region bordered on Gaza, which bore the name Ione,<sup>104</sup> the whole coast of the Cherethites lying south-west from it, being also called the coast of the Ionians.<sup>105</sup> To the district indicated belonged Beth Palet, or "the house of flight," an earlier Pola, "the town of the fugitives," the tradition of which Stephanus of Byzantium seems to have confounded with Gaza.<sup>106</sup> Gaza itself, as named Ione, and a place where Dagon was worshipped, must connect intimately with the Onam line, and is probably a form of Zaza. In the same region of southern Palestine, Moladah, a name derived from Molid, the brother of Ahban and son of Abishur, is found. Shema, near Moladah, and Mareshah, not far off, may have relations with the family of Abishur, while Cabbon, near Beth-Dagon, has an Achban look. The old Jerahmeelite region spoken of in the first book of Samuel, must have bordered upon this Onite region.<sup>107</sup>

The second Onite area lay to the north of the tribe of Judah, extending through the dominions of Benjamin and Dan, from the Dead Sea to the Mediterranean. It was marked by the Jerach-

<sup>103</sup> 1 Sam. xxvii. 8.

<sup>104</sup> Steph. Byzant.

<sup>105</sup> The progress of Maritime Discovery, by J. S. Clarke, London, 1803, Vol. i. p. 94.

<sup>106</sup> Hitzig, die Philistæer, 5 seq.

<sup>107</sup> 1 Sam. xxvii. 10 ; xxx. 29.

meelite region of Jericho on the east, and on the west by the similarly Jerachmeelite Rama, Jabneh or Jamnia, and Ekron. It embraced Ataroth, Ono and Beth-Aven, Beth-Shemesh, Janoah and Taanath, Japhleti, and similar geographical designations, setting forth Atarah, Onam, Shammai, Jonathan, and Peleth. The brook Cherith, and other traces of the Cherethites, still, as in the south, proclaim the geographical connection of these Cretan or Kurd warriors with the Ionian Pelethites.<sup>108</sup> These Pelethites are mentioned in ii. Samuel viii. 18, xv. 18, and xx. 7, 23, in the second quotation being united with the Gittites or warriors of Gath. In a note to Wheeler's edition of Russell's *Connection of Sacred and Profane History*, the Greek form Pheleti is adduced as a probable original of the Latin Velites.<sup>109</sup> I do not doubt that the Pelethites were represented among the mercenary soldiers of the Greeks by the Peltastes. It is no objection to this identification that Peltastes originally denoted a Thracian mercenary, for it will yet appear that the Thracian stock contained a large Onite element. I would even go farther, and find the same root in the Hoplites, one of the four Athenian tribes, and the heavy-armed soldiers of Greece. Their designation presents the Japhleti form of Peleth's name, and their ancestor is appropriately the son of Ion.<sup>110</sup>

The third area inhabited by the descendants of Onam, in Palestine, is that in the north occupied by the Geshurites. It is near the Jerachmeelite region of Maachah, and the Maachathites are constantly associated in Scripture with the northern Geshurites.<sup>111</sup> It was from these Geshurites that Syria received its Gentile name, Aram being its Bible designation. Atargatis or Athara, the Syrian goddess, is Atarah. In Samem and Adad, the names of Shammai and Jadag were no doubt preserved. Syria was also called the land of Sham or Shammai; and Bryant shows that Sar, representing its eponym Abishur, entered largely into the nomenclature, mythological, historical, and geographical, of the Syrians.<sup>112</sup> As we find in Gaza an Ione of the Geshurite region of the south, so in that

<sup>108</sup> The Cherethites and Pelethites are constantly mentioned together in Scripture, hence the German phrase, "Creti and Pleti."

<sup>109</sup> Vol. ii. 173.

<sup>110</sup> The warriors of antiquity, probably the first who adopted military discipline, were the Pelethites, and the connection of their name in after times with light and heavy-armed troops was owing to local circumstances. Hence Velites, Peltastes and Hoplites have one origin.

<sup>111</sup> Josh. xiii. 11.

<sup>112</sup> Bryant's *Analysis*, i. 80, 91.

of the north, Antioch appears with the same title.<sup>113</sup> Antioch indeed, as the sequel will prove, is a form of the name of Jonathan, and the many Khan Iounes found throughout Palestine, and which have been erroneously supposed to relate to the prophet Jonah, are stages in the progress northward of the family of Onam.<sup>114</sup> Stephanus of Byzantium makes the ancient inhabitants of Antioch and other Ionian colonies to have been Argives.<sup>115</sup> These Argives are the peoples of Jerach, Uruk, or Jerach-meel. In the Geshurite region the prevailing name is that of Ahban. It is he, as the Greek Pan, who is commemorated in Banias or Paneas,<sup>116</sup> and in the Daphnes of Paneas and of Antioch. Phiala, or Houle, represents his mother, Abila.<sup>117</sup> Another Beth-Shemesh, and another Beth-Dagon reproduce the records of Shammai and Jadag found in the south; and Hannathon preserves the memory of Jonathan; while Hermon is undoubtedly a trace of Harum, the son of Ahban. Libanos itself may have taken its name from Ahban, with the Arabic article.<sup>117</sup> It is certainly remarkable to find an Ammonian region up about Paneas, justifying the connection already formed for Ammon as the step-father of Ahban, and the mythological statement that Pan was the foster-brother of Ammon.<sup>118</sup> I need hardly say that the Greek Pan was worshipped at Paneas. Among the kings of Geshur, Ammihur and Talmai are mentioned.<sup>119</sup> Ammihur is a form very like Amchura or Abishur, and may easily have been a corruption of this ancestral name. As for Talmai, no student of the historical records of the Jews can fail to notice its etymological connection with the

<sup>113</sup> Steph. Byzant, Ione. He states that it was built by the Argives, who are the family of Jerach. According to a statement in Eusebius, Casus and Belus, sons of Inachus, founded Antioch. Zaza and Peleth, sons of Jonathan, may be the individuals indicated.

<sup>114</sup> Finn, Byeways in Palestine, 168, 170, 290. Hitzig, die Philistaer, 109. In the Iounes, Achs and Dors of Palestine, the progress of the Ionian, Achaean, and Dorian lines can be traced. Among the Philistine tribes those inhabiting Gaza and Ashdod would seem to have been Ionians of Onam in the line of Jonathan, while the Ashkelonians were Amorite, the Gittites, Achaeans or Hittites, and the Ekronites, Jerachmeelite, of Eker.

<sup>115</sup> *Vide supra*, Note 113. I do not know as yet whether Argob and Argos denote the same Jerachmeelite population.

<sup>116</sup> Paneas and the Greek Peneus must be related, especially as Daphne is represented as the daughter of Peneus. Pan was worshipped here. Banier, La Mythologie et Les Fables Expliquées par l'Histoire, 1728, i. 183. Finn, Byeways in Palestine, 366.

<sup>117</sup> *Vide* the Coptic Element in Languages of the Indo-European Family, Canadian Journal, Dec., 1872. In that paper I have shewn the identity of the Hebrew Laban with the Gaelic and Erse Ban, and the connection in these widely-separated languages of the ideas of whiteness and of mountains with snow-clad summits.

<sup>118</sup> Guignaut, iii. 476.

<sup>119</sup> 2 Sam. xiii. 37.

Anakim, who were driven out of Kirjath Arba, or Hebron.<sup>120</sup> One of the sons of Anak the son of Arba was Talmi, his brothers being Sheshai and Ahiman. Sheshai is not unlike Sheshan—the name of a descendant of Appaim—in form, and Achiman is very like Achban.<sup>121</sup> It is possible, therefore, especially as Hebron is Kirjath Arba, and we have found the son of Mareshah bearing that name in connection with the family of Shammai, that the three chiefs of the Anakim were of Onite parentage, and that they were the leaders of an Ionian colony into the region of Geshuri. They may possibly have been Heraclids of the family of Acharchel, the son of Harum.<sup>122</sup>

Before dismissing the Palestinian connections of the tribes of Onam, I would direct attention to the Hebrew word "Ideona," denoting "a wizard," which is derived from the root "Jadag," and which Bryant, although utterly ignorant of the identifications which I have propounded, supposes to relate to the Ionim.<sup>123</sup> The reputation of the Chaldeans, of the Irish Tuatha-de-danans and other members of the family of Onam, together with the wisdom attributed to Dagon and his attendants, lead me to believe that the word Ideona may have an historical etymology, setting forth an early caste of priests and magicians. The name of one of the wise men of Egypt who withstood Moses is given in the second epistle of Paul to Timothy, as well as in other writings, as Jannes, and this, I think, may easily, while denoting an individual, point him out as a member of the Chaldean or Ionian line.<sup>124</sup> The following Table can simply represent the geographical equivalents in Palestine of the families of Onam :—

|   |                                      |             |                               |       |
|---|--------------------------------------|-------------|-------------------------------|-------|
| Jericho, Jerachmeel, Ram-allah = Ataroth = Sobal. |                                      |             |                               |       |
| Ono, Beth-Aven, Khan Iounes.                      |                                      |             |                               |       |
| Beth Shemesh.                                     |                                      | Beth-Dagon. |                               |       |
| Netophah (?)                                      | Shur, Geshur, Syria = Phiala, Houle. | —           | Hannathon, Taanath, [Antioch. |       |
| Paneas,   | Daphne, Cabbon.                      | Moladah.    | Beth Phelet, Japhleti.        | Gaza. |
| Hermon.   |                                      |             |                               |       |

<sup>120</sup> Josh. xv. 14; Judges i. 10.

<sup>121</sup> 1 Chron. ii. 31.

<sup>122</sup> There is no doubt that the story of the return of the Heraclids must have originated in Palestine, and that in that country is to be found the region conquered by them. *Æropus*, *Gavanes* and *Cisseus*, which are Heraclid names, relate to Arba, Achban or Achiman and Sheshai.

<sup>123</sup> Analysis iii. 155.

<sup>124</sup> II. Tim. iii. 8.



## IV.—CONNECTIONS IN ASIA MINOR, THRACE, AND GREECE.

Geographically, Asia Minor and Thrace should precede Greece in our search for traces of the ancient Ionian line in their westward progress, but, as the traditions of these countries and their early historical geography are contained principally in the notices of Greek writers, it will be more satisfactory to consider the three regions as one. I have already stated that the Greek Erechtheus is Jerahmeel the father of Onam, and that Ion, who is called the son of his daughter Creusa by Xuthus, is Onam himself. After Ion, the people of Asia Minor, in whose region Samos, Icarus, Mycale, Miletus and Hermus, representing Shammai, Abi-Shur, Abi-Chail, Molid and Harum, are found, were called Ionians. The same stock peopled Attica, and formed part of the population in other parts of Peloponnesus. In Epirus and Thessaly the river Ion, a tributary of the Peneus on which Dipnias stood, with the Æthices, called descendants of Janus and Camise<sup>125</sup> near at hand, and Passaron replaced by the modern Joannina, the capital of the Molotti, present us with a few among the many traces that await recognition of Onam and Ahban, Jadag and Abishur, Jonathan and Molid. Epidaurus of Argolis, which was anciently called Epicarus, and the most famous colony of which was under the leadership of Deiphontes, did not receive its name, as I once stated, from the Capthorim, but from the Ionian Abishur, Deiphontes representing his son Ahban, the eponym of the Egyptian Daphne.

Another name for Onam, in addition to that of Ion, is Deion, who is called a son of Æolus. Yet Deion, or Deioneus, or Ceneus, at times represents Jonathan or simply a member of the Onite family. In my paper on the Shepherd Kings, I identified Ixion and Achæus with Aches or Achuzam. The wife of Ixion was Dia, the daughter of Deioneus or Deion, just as Aches married a daughter of Onnos, and Hea, a Dauke, apparently of the Anu line. Achæus also is associated with Ion in the Greek mythology, although he is wrongly called his brother. Samos was undoubtedly named by the descendants of Shammai, but his mythological record is very brief. The only personage I have found to represent him is Samos, the son of Anceus, whose brothers were Enudus, Alithersus, and Perilas, which may possibly be corruptions of Nadab and Abishur, with an

<sup>125</sup> Guignaut, ii. 440, 1215.

Egyptian form of Aharhel, the descendant of the latter. The early connections of Samos are with Anaea in Caria, and its first colony came from Epicarus or Epidaurus, under Procles, a descendant of Ion, who must represent such a Coptic form of Acharchel. Leogoras, called the son of Procles, is one of the links which seem to connect the Locrians with Abishur, although I cannot tell where the connection is to be made. Abderus, the Locrian, who was torn to pieces by the mares of Diomedes, is the same person as Absyrtus, whose body was cut to pieces by the Argonauts and thrown into the sea; as Icarus, drowned in the Ægean; and Icarius, killed by the shepherds to whom he revealed the use of wine. Euanthes of Bacchus, another wine god, in whom I find Ahban as Ahvan, is made the founder of Locri Epizephyrii, although the Opuntii present a genuine form of Ahban. Several ancient writers state indeed that the Opuntii colonized Locri Epizephyrii, and the latter word may be a corruption of Abishur. The British Lægrians are associated in the Welsh traditions with heroes of the line of Abishur. These, and other more distant connections, which it would take too long to state, lead me to enquire whether the Locrian name may not have come from some such term as that out of which the Greeks made Leucosyrii as a designation for the Cappadocians, in whose country many Geshurite names appear. There are at least two instances in which scripture geographical names are found with an L prefix. These are Sharon and Ophrah, which appear in the forms Lasharon, Leophrah.<sup>126</sup> If, instead of the initial *gimel*, a *lamed* were prefixed to Geshur, it would become Lashur or Lachur, and, leaving the initial *gimel* intact, the form Lageshur would be a not unlikely one from which to derive Leucosyrii. As Herodotus informs us that the Cappadocians were anciently called Syrians, there is strong probability that such is the history of the name.<sup>127</sup>

Abishur was commemorated in a more easily recognized way in many parts of the area under consideration, and in many cases his name is associated with those of his descendants. We have already found him under the name Passaron among the Molotti. He is Patarus, son of Apollo (the Sun or Shamas) and Lycia, while his son Molid is Miletus, son of the same god and Deione. But Miletus

<sup>126</sup> Leophrah is rendered in Greek by Leucophrys, so that Geshur might equally be rendered Leucosyria.

<sup>127</sup> Herodotus, i. 72.

is said to have been founded by Codrus, the son of Melanthus of Athens, Melanthus being but another form of Molid. From an adventure of this Melanthus, the Apaturian festival, one strictly Ionic, and celebrated both in Attica and Asia Minor, is recorded to have taken its origin. Apaturia is a word derived from Abishur. Patera, Petra and Abadir are three terms relating to ancient idolatry that had the same original. The Patera, a sacrificial implement out of which wine was poured, belonged peculiarly to the worship of Apollo Patareus. At Daphne, near Antioch, which has already been shewn to commemorate Ahban the son of Abishur, there was a statue of Apollo with the patera, as well as in many other places famous for his worship. This patera relates also to Abihail, the wife of Abishur, for it is the same as Phiala, the cup that fell into Arethusa. We have already had wine associated with Abishur and his line in Anceus, the king of Samos, who lost his life, when, leaving his cup to meet a boar that was ravaging his vineyard, he gave rise to the proverb, "There's many a slip 'twixt the cup and the lip;" and in Icarus, whom the shepherds, with whom he shared the gift of Bacchus, put to death. The stories of the Indian Soma and the Germanic Kvasir will yet enable us to understand how Abishur may fitly have been represented by that which no etymology of his name can afford.<sup>128</sup> The personality connected with the patera is given in the legend that Patarus was a son of Apollo. With Patarus there is good reason for associating Patreus, the mythical founder of Patre in Achaia, for this city is said to have stood on the site of an Ionian Anthea, and many of the legends concerning Pan relate to the same place. Whether the words Petros and Petra in their mythological relations have any etymological connection with "Shur, a wall," or whether the mere similarity of the name Abishur or Patarus with an existing term denoting "rock or stone," led to the deification of Jove and Apollo under such forms, I cannot tell. Many authors of recent times have investigated these names, and they have generally concurred in viewing them as designations of solar divinities. The chapter of Bryant, in which he discusses the subject in its various elements of priestly Patres, Pateræ and Petraessæ; the sacred rocks

<sup>128</sup> I would be disposed to question the etymology of the word Ichor as denoting the ethereal juice that flows in the veins of the gods, and to connect it historically with Icarus, Kvasir and the Soma. May not liquor have had the same origin, the verb being derived from the noun?

called *Petræ* at Olympus, Athens, and other places; *Petra* the god of Orchomenos, with Apollo, Bacchus and Zeus Patrous, Artemis and Vesta Patroa, is well worthy the attention of those who attempt the explanation of solar myths.<sup>129</sup> Bryant takes the common word *Pater* in its ancient religious associations into his comparison, and hints at what other mythologies than the classical seem to render certain, that the names *Zeuspater*, *Diespiter*, *Jupiter*, have some important relations with that of the son of *Shammai*. *Jupiter Lapis* is *Abadir*, the title given to the stone swallowed by *Saturn*. It is not a little remarkable to find that *Ahban*, the son of *Abishur*, is represented among the deities of Assyria by *Abn-il* or *Abn-ra*, the stone god, who is associated with *Nergal* or his grandson *Acharchel*, as *Abadir* or *Abishur* is with *Terminus* or his grandson *Harum*, *Acharchel's* father.<sup>130</sup> The fable of *Daphnus* being metamorphozed into a rock, may find its place among the petrean legends of the *Onites*.

Turning to geographical connections of *Abishur*, we find one in *Themiscyra*, of *Pontus*, near *Cenæ*, where, according to some authors, *Absyrtus* met his death. *Apsarus*, on the borders of *Colchis*, with a river of the same name, and *Psyra* or *Ipsyra*, an island near *Chios*, have the same original. *Abdera*, of *Thrace*, has been already alluded to under the name of *Abderus*, one of the *Locrians*, who, like the *Abderites*, carried the palm for stupidity.<sup>130\*</sup> With it *Pistura* may connect, as in the same region. The presence of *Aptera* and *Miletus* in *Crete* is a reproduction of a geographical state of things visible in *Palestine*, where *Shur* and *Moladah* lay near the coast of the *Cherethites*. *Apteras* appears in mythology as an ancient *Cretan* king after *Cydon*, whom I have supposed to be *Achuzam*, and, strange to say, before *Lapes*.

For *Ahban* or *Achban*, the son of *Abishur* and brother of *Molid*, I have already suggested as an equivalent the Greek *Pan*, worshipped in the *Geshurite* region of *Paneas*, the *Houle* of that region giving the *Hyle* of which *Pan* was lord. *Ceneis*, and *Penelope*, daughter of *Icarius*, names of his mother according to different traditions, *Epione* his wife, his identity with *Esmun*, the *Ismenus* of *Apollo* and *Melia*, all tend to refer *Pan* to the *Onam* line, and point him out as *Ahban*.

<sup>129</sup> Bryant's Analysis, i. 61—76, 354—375; ii. 265.

<sup>130</sup> The similarity between the Hebrew *Eben* a stone, and *Ahban*, is worthy of note. The stone *Abadir* or *Terminus*, which *Saturn* swallowed, was thrown up by him on *Mt. Petrarchus*.

<sup>130\*</sup> There was an *Abdera* also in Spain, in the vicinity of *Onite* names.

His relations with Bacchus agree admirably with those which the Latin Faunus sustains to Picus, and with the affinity already established between Ahban and Coz, the son of Ammon. Plutarch attributes Panic terrors to an Egyptian Pan, who was the general of Osiris or Bacchus (two very different persons), in connection with the death of the latter. The Ladon, which is a link in mythology uniting Pan and Daphne, is commemorated in Latinus, called the son of Faunus, and in the river Litany of northern Palestine. Euanthes, whom I have made the same as Ahban, is the father of Maron, and a son of Faunus is Turnus. Both of these names, Maron and Turnus, may represent Harum, who may also be the Indian Urva, son of Chyavana, and the Scythian Uranus, son of Acmon and grandson of Manes, as Urva is the grandson of Manu. This Manu or Manes is Ammon, who married Abihail, the wife of Abishur, and mother of Ahban. She, as Amalthæa, is said to have left her two kids to nurse the infant Jove or Bacchus, to whose line Euanthes and Faunus belong. Amalthæa became the constellation Capella, which is a better form of the name Abihail, and the Samian relations of which will appear in the mythology of Italy. Acmonia, in Phrygia, was appropriately situated upon the Hermus. Acmon, the Greek name for the *anvil*, must have etymological relations with Gobhan, the *smith* of the Celtic languages. Another form in which we meet with Ahban, is that of Capaneus. This hero is called the father of Sthenelus; but, as I have shewn in a former paper, Sthenelus is a Greek form of Othniel, who was the son of Kenaz. Still, as Othniel or Atin-re or Bechen-aten married into the family of Onam, it is possible that Ahban was his father-in-law. Latinus was the son of Faunus, while Daphne and Ladon are closely related. As Geshuri gives Leucosyrii, and Ahban, Lebanon, Othniel, without the final *el*, may give Latinus. The fact of the present Litany being the same as the Greek Leontes, taken together with the meaning of Othniel as the "lion of God," and the proximity of the river to Kanah on the one hand, and the Adonis region of Phœnicia on the other, seem to favour this view.<sup>131</sup> It is worthy of note that the wife of Capaneus and the mother of Epidauros, who, as Abishur, represents his father, bear the same name, Euadne, with which the Euhadnes of the Oannes line of Babylonia invites comparison.

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<sup>131</sup> Adonis is Atin-re or Othniel. See Shepherd Kings.

Before dismissing the family of Shammai, its connection with Hebron, the son of Mareshah, may be briefly considered. The name of Hebron occurs under at least four different forms, as Cebren, Hyperion, Tembrion, and Cephalus, to which may be added the Latin Tiberinus. Cebrene, in the Troade, was founded by a colony from Cyme of Æolis, which was itself colonized by Locrians. Cyme is a hard form of the name Shammai or Shema, as will appear in the Latin connection. Strabo, among the many points of resemblance in the geography of the Troade and Thrace, points out the existence of a people in the latter country called the Cebrenii.<sup>132</sup> According to the same author, the Samians were originally Thracians. He also makes Tembrion the founder of Samos.<sup>133</sup> But Cephallenia, named after Cephalus, the son of Deion, which latter name has already been found to relate to the Onite family, was an Ionian island, and was anciently called Samos. Not only do we find an Ænos there as in Thrace, but three of its towns, Cranii, Taphos, and Same, may fitly bear comparison with Korah, Tappuah, and Shema, among the four sons of Hebron. Cephallenia is the same word as Chebron, with the change of *r* to *l*, one of the commonest in etymology. A daughter of Cebren is fabled to have borne the Onite name, Oenone. Cephalus is made the husband of Aurora, who is herself the daughter of Hyperion and Theia. Hyperion appears to be a name of Hebron himself, and the Egyptologist will be at once struck with the similarity of his wife's name to that of a famous Egyptian consort belonging to the family of Onnos. Aurora, however, according to other accounts, was the daughter of Titan, a solar name that will yet appear in relation to the same family, or of Pallas, who is Peleth, the son of Jonathan, and brother of Zaza.<sup>134</sup> Finally, we learn that Manto, called Daphne, who, according to analogy, should be the daughter of Ahban, or at any rate his near relative, married Rhacius or Tiberinus. In Tiberinus we cannot fail to see Hebron, and his epithet Rhacius is doubtless an abbreviation of the name of his father, Mareshah, who left such a form to the Arish. Similarly, Merodach is called in many lists and notices, Ærodach. The common

<sup>132</sup> Strabo, xiii. 1, 21.

<sup>133</sup> *Id.* xiv. 1, 3.

<sup>134</sup> The name of the daughter of Peleth is Hushim, from which the Sanscrit Ushas may come. But that of her husband is Shaharaim or *the dawn*. It is to be observed that Ushas is Sarama, in which we find a form of Shaharaim. Eos and Ushas and Hushim are doubtless the same.

geographical name, Arethusa, which has much to do with the Onite legends, is likewise derived from that of the father of Hebron, who, like his son, has a large water connection.

In a former paper I hazarded the identification of the name Attica with the geographical term Tekoa. The Ionian nationality of the Athenians, however, would favour a derivation from Jadag, and the Asty-Ashdod identity, taken along with the worship of Dagon in the latter place, tends to confirm it.<sup>135</sup> We are but feeling our way yet in this wide field of primitive history, and, as a distinguished English scholar in the department of comparative philology writes me, "many things will turn out wrong; at the best perhaps we may only obtain approximations, but we are opening up that great chapter in history, the epoch of a new and great civilization." The Putadæ, an Athenian deme of the tribe Oeneis, and the Attic tribe Antiochis, must furnish traces of Jadag in the Buddha form, and of Jonathan. The Oneatæ of Sicyon may also give us the latter's memorial. The son of Antiochus is Phylas, who is the grandfather of Tlepolemus and Ctesippus; but Tlepolemus and Ctesippus are El Paa! and Achitub, whom I have stated to be sons of the daughter of Peleth, named Hushim, by Shacharaim, of the family of Jamin. The memorials of Shacharaim may be found in Mæsia, Dacia, and the Sarmatian region to the north; for Shaharaim is the eponym of the Sarmatian stock, and many such words as Sarmatæ and Ulpiani mark the progress of his descendants.<sup>136</sup> Phylas is the same person as Pylus, called a brother of Evenus, Molus and Thestius, and a son of Mars and Demonassa. In Evenus,<sup>136\*</sup> Molus, Pylus and Thestius, the four contemporaries, Ahban, Molid, Peleth and Zaza—the two former being sons of Abishur, and the two latter of Jonathan—are set forth. We may also find Peleth in Polydorus, who with Onites, who should be his father Jonathan, is made a son of Hercules. Polyides, son of Mantius, Polydamus of Panthous, and Polybus or Polydamus of

<sup>135</sup> In my paper on the Shepherd Kings I gave reasons for uniting Athens and Ashdod. That there was an Ash-hurite connection for Ashdod as well as for Tentyra I could not fail to perceive, but I was then ignorant of the alliance between the two families of Ashtari and Jada in the person of Jonathan that gives us Castor and Pollux in one family.

<sup>136</sup> The Sarmatian or Slavonic tribes descend from the Jerahmeelite stock of Jediel. From him Podolia and the Vandali received their name. Volhynia represents his son, or son-in-law, Bilhan. The Gothic name Ulphilas is an El Paa! out of the true order. The Slavonic names Michael and Hezeki may be found among the descendants of Shaharaim. 1 Chron. viii. 16, 17.

<sup>136\*</sup> In the superseding of the old name Evenus by the modern Fidari I imagine that I see a change similar to that which replaces Hebrus by Maritza, Fidari being a form of Abishur.



Antenor, are probably the same. Another name for Peleth is Poltys, a Thracian hero from whom Ænos was called Poltyobria,<sup>137</sup> and who seems to have been confounded with Polydorus, son of Priam, the tomb of this prince being found at Ænos. With the Thracian Poltys, Plestorus, a Thracian hero or divinity, and the Thracian Peltastus, must be associated. In Cisseus, of Thrace, the contemporary of Poltys, we may probably discover his brother Zaza. Peleth again may be Phylacus, son of Deion. He certainly is Pallas, the son of the Athenian Pandion, or of the Latin Evander, both of whom represent Jonathan; and his mother, Asteria in name, agrees with the descent already attributed to him from a daughter of Achashtari. Among the Titans, along with Pallas, appear Ephialtes, Hippolytus and Anytus, the two former of whom exhibit the Japhleti form of Peleth's name, the latter being Jonathan, his father. Otus, with Ephialtes, may be Zaza, Ossa and Pelion being named from him and his brother. Hippolyte is a name of Astydameia, and Astydameia is the mother of Tlepolemus as El Paal, the grandson of Peleth. I have already drawn attention to the Hoplites, as bearing a name similar to Hippolytus, and to their ancestor Hoples, as a son of Ion. The last identification in Greek mythology which I propose for Peleth is the famous hero Polydeukes or Pollux. He is called the brother of Castor, who is really his grandfather, Achashtari.<sup>138</sup> His father, Tyndareus, at once recalls Tentyra, an Onite city, founded probably by Jonathan, father of Peleth. His mother is Leda, daughter of Thestius, Thestius being a Tvashtar-like form of the name of Achashtari, and she must be the same person as Althæa, daughter of the same Thestius, and the wife of Ceneus, the father of Deianira, an Onite name.<sup>139</sup>

Certain associations of names have led me to give to Othniel a daughter of Jonathan in marriage. Thus, he may be Demoleon, who is called the son of Antenor; and, as I have before supposed, Danaus,

<sup>137</sup> Apollodorus, ii. 5, 9; Strabo, vii. vi. 2.

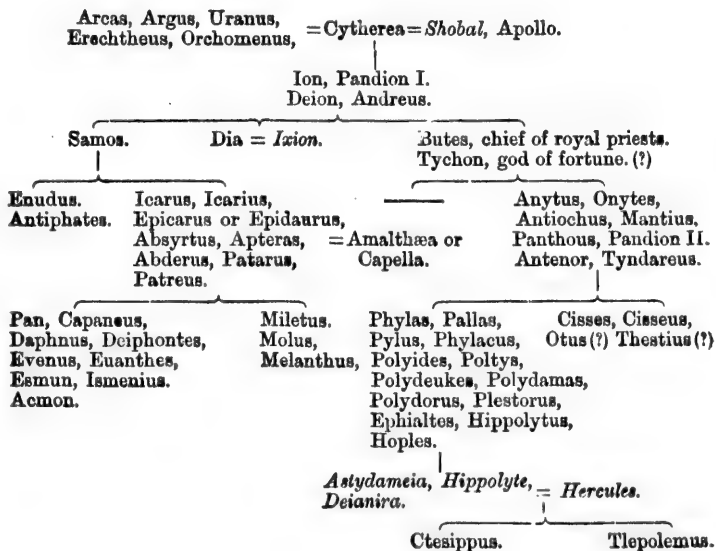
<sup>138</sup> The German Baldag the sun-god is undoubtedly Polydeukes. Hermoder his brother is really the son of his second cousin Ahban. In Indian story Rama or Harum, who is this Hermoder, is the great friend of Paulastyla. Let it be remembered that Caystrus is the grand father of Polydeukes or Peleth; and that Janias and Assis or Jonathan and Zaza are counted in the Shepherd line.

<sup>139</sup> Ceneus, another hero of the vine, seems to represent Jonathan, but his genealogy discordant, presenting connections with the families of Zereth and Bethlehem, which I think he is not entitled to. Deianira is simply Dia or Dione, the common female name among the Onites, with the solar termination ra.

who married Phœbe, daughter of Tyndareus, and Sthenelus whose wife is improperly called a daughter of Danaus, unless the latter name has been made to do double duty, and to represent Jonathan in the Tan-cheres form as well as Othniel himself. I have already supposed it possible that Othniel was a son-in-law of Ahban, and it seems hardly likely that he married two princesses of the same line, one of whom was a generation later than the other. The weight of evidence seems to be on the side of Jonathan, but I find it as yet impossible to decide.

In the following Tables the gods and heroes with whom the families of Onam seem to be identified, are first given, and then the localities named after them. Let it be remembered that nothing could be more unreasonable than to expect in so full a genealogy as that of Onam, complete agreement with the imperfect Greek records, preserved as these have been by so many different hands, and intentionally corrupted, as must necessarily be the case in all such records, either to gratify national and individual vanity or to agree with various mythological theories :—

## I.



## II.

Arcadia, Argos,  
Orchomenus, Erchia. = Cythera = Sipylus (?)

Ionia, Ion,  
Ænos, Anæa,  
Cenoe, Ceneis, &c.

Samos, Cyme, Samæi.

Attica, Æthices.

Apsarus, Psyra, Passaron,  
Aptera, Abdera, Patara,  
Patære, Themiscyra, Icarus,  
Epidaurus, Leucosyrri,  
Locri Epizephyrii.

Antiochia, Joannina,  
Oneatae.

Poltyobria, Pelion, Ossa, Assus.  
Pallantium, Palinthus.

Peneus, Dipnias,  
Opuntii, Acmonia,  
Evenus, Ismenus.

Miletus, Molotti.

## V.—ITALIAN CONNECTION.

Onnos or An-ra of Egypt, Oannes or Anu of Babylonia, Ion or Deion of Greece, is the same as the Latin Janus. Like Ion, he is reported to have been the son of Creusa the daughter of Erechtheus; and, as bearing the name Quirinus, he should have relations with the family of Romulus, who, like Erechtheus, designates Jerachmeel. As representing, in his double aspect, the union of the tribes governed by Romulus and Tatius, and thus assuming the role of Mithras the mediator, we shall find that his Italian story bears out the facts presented in other legends concerning the family of Onam. The association of the fish with Janus in the person of his sister or wife Camasane, who, like Atargatis, was half woman and half fish, has led many writers on comparative mythology to identify him with Oannes and other fish-gods.<sup>140</sup> He has also been regarded as an Apollo or god of the sun, by ancient mythologists. As the porter, holding the key and bearing the name Thureus, he relates at once to Tentyra and Athor or Atargatis and to Abi-Shur his grandson. He has also been identified with Cenotrus, a name that suits better his grandson Jonathan.<sup>141</sup> Panda, the goddess of the gates, and Pandosia, a colony of the Cenotri, exhibit the same form as we have found in Pandion, a Jonathan with the prefix of the Coptic article. A similar form appears in Fontus, who is called a son of Janus, but who is really Jonathan his grandson. Cenotria may designate the

<sup>140</sup> Crenzer, Guigniaut, &c.

<sup>141</sup> Banier's Mythol. & Fab. explained by history, London, 1740, ii. 268.

and of the vine, and still not be discordant with the legends of the Onites, since the mythology of Greece has exhibited an important and repeated wine-connection.<sup>142</sup> Entoria, who is associated with Janus, derived her name from the same original as Tentyra, Tyndareus, Onderah, Cenotrus, etc. As we have found that a daughter of Onam, as Onnos, Oannes and Deion, married Achuzam as Aches, Hea and Ixion, so, Latin mythology unites a daughter of Janus to Picus, a Coptic form of the name of the same Ashchurite.<sup>143</sup>

The family of Jadag seems to be the most important of the two families of Onam in the Latin or Italian traditions. Jadag himself is Æthex, the son of Janus, from whom the Æthices of Thessaly are said to have descended. Ion also had settled among the Perrhoebii of Thessaly, and thence Janus is said to have come to Italy. I have already indicated the strong Onite traces found in this Greek region. Another name for Jadag is, I am convinced, the Etruscan Tages, the son of Genius, who appeared to Tarchon, teaching him divination, and to whose oracles or books reference is made by various writers. The form of Evander's name would favour his being the same as Ahban or Abn-ra, but several facts concerning him combine to show that, although he brought the worship of Pan or Anban to Italy, he is rather Jonathan, the son of Jadag, Tages or Æthex. Arcadia, his original home, simply denotes his Jerachmeelite descent;<sup>144</sup> but Pallantium, the town in which he was born, and Pallanteum, the city which he founded in Italy, lead us to the name of Pallas, who is called his son, and thus to Peleth, the son of Jonathan. The Aventine, on which he was worshipped as a god, sufficiently shows that the final *r* is a remnant of the Egyptian solar termination *ra*. The mother of Evander, named Carmenta, is called Tegean. I do not know who Jadag married, but Jonathan himself was united to a princess of the house of Tekoa, a daughter of Achashtari. With the Palatine hill, we find not only Pallas and his father Evander associated, but also Castor and Pollux, and Pallatia, the wife of Latinus. In the Greek connection we have found it probable that Pollux or Polydeukes and Pallas or Peleth, are the same, Castor being Achashtari, his grand-

<sup>142</sup> Oinos may have derived its name from Onam.

<sup>143</sup> Picus, as I have shown in a former paper, sometimes denotes Achuzam, as Phix and the eponym of Phacussa, sometimes Coz the son of Ammon, the true Bacchus and father of Cenopion, who married the granddaughter of Achuzam.

<sup>144</sup> Thucydides and other writers give the Italians an Arcadian origin. Arcas, who is made son of Orehoemenos, is really the same, both names denoting Jerachmeel. The Arcadian Azanes are the descendants of Ozem, son of Jerachmeel. The Pan who is called brother of Arcas must, I think, be Onam himself, his son. Aventinus is the name of an Italian king.

father on the mother's side. Latinus also, whom we have supposed to be Othniel, as L-Atin, is made the husband of Pallatia, in strict accordance with the inductive reasoning that has given to Othniel an Onite princess in marriage. She is also called Pallanto and Palatua. I have already thought it probable that Othniel was united to a daughter of Jonathan, who might very properly bear a name similar to that of her brother, or at least be commemorated by such a name. Pallas, the son of Evander, is said to have been killed by Turnus, and he, as the son of Faunus, Pan or Ahban, must be Harum, the father of Aharhel. The only other geographical connection of Peleth to which I direct attention is one already alluded to. Pola, the town of fugitives spoken of by Callimachus in connection with the Argonautic expedition, is undoubtedly a transplanted Beth-Palet, the house of flight, from the south of Palestine.<sup>145</sup> It is worthy of note that the Absyrtides, including Absorus, are near at hand, and that Epidaurus, like them commemorating Abishur, with Meleta or Meleda, similarly commemorating his son Molid, are situated along the same coast.

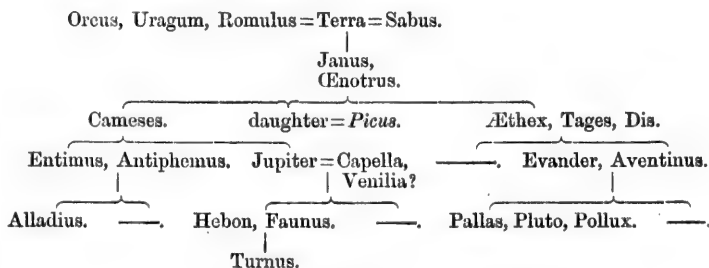
Turning with these memorials to the family of Shammai, we find his own name in Cameses, whom Macrobius gives as a king of Italy and contemporary of Janus.<sup>146</sup> Camasenus and Camasena are also made the brother, and sister or wife of Janus. I have already mentioned their fish relations in etymology with Oannes, An, and other representatives of Onam. The initial *S* or *Sh*, of Shammai, is in their case rendered by what was, at least in the Greek kamesenes, a hard sound, just as Æolian Cyme represented a softer Samos. Cumæ is an Italian geographical name, reproducing Samos and Cyme. It was a Greek colony, and its founder is called Hippocles, who must, I think, stand for Abichail, the wife of Abishur, she being, as Amalthæa or Capella, the Sibyl of Cumæ. Apollo was appropriately worshipped at Cumæ. I have not found Abishur appearing with any prominence in Italy and its legends, unless it be as Jupiter Pater and Lapis.<sup>147</sup> His wife, Juno, has frequently been associated with

<sup>145</sup> Callimachus *epudi* Strab. i. 2, 40.

<sup>146</sup> Macrobius *Saturnalia*, i. 7.

<sup>147</sup> Janus is called Janus-pater. In the Indian mythology Dyauspitar connects with the family of Indra. Tyr, the German sun god, has been made the same as Zeus and Jove by Grimm; and both Indra and Tyr will appear in the sequel to be of the family of Onam. It seems strange to find Absyrtus the unfortunate and the king of the gods in the same person, but the same reasoning which would lead to the rejection of the evidence would remove Julius Caesar from the page of history, and deny that the enslaver of Israel, who was drowned in the Red Sea, was made a god during his life-time by the Egyptians.

Janus, and may help to point out the connection of the king of the gods with the family of Onam. Entimus or Antiphemus, who is said to have led a colony from Lindus, in Rhodes, to Gela, in Sicily, is, I think, Nadab; and Antium, in Latium, may probably be a reminiscence of the same hero of the Sun. As for Ahban, the son of Abishur, we find him in the god Hebon associated with Bacchus, as he is with Coz, the son of Ammon, and bearing the bull's head of his father, Taurus or Abi-Shur. The oracle of Aponus, with fountains recalling Daphne; Hipponium or Vibona, founded by the Loeri; and the range of the Apennines, a western Lebanon, are Italian traces of the line of Ahban. I have already identified him with Faunus, and his son Harum with Turnus, the son of Faunus. The few Italian reproductions which I have noted of the line of Ahban, are as follow:—



#### VI.—CELTIC AND GERMANIC CONNECTIONS.

The mythologies or legendary histories of the Celtic and Germanic peoples afford ample material for tracing the families of Onam, but, as in the case of all that have preceded, lack of time to pursue my researches has hindered me from doing more than to indicate, by a few examples, the wide-spread influence exercised by this ancient stock. The Irish Tuatha-de-Danans are clearly the posterity of Onam. I am perfectly willing to admit that connections based upon mere verbal similarity are of the most deceptive character; but when, in a single family, I can discover, along with other attributes, a series of names showing intimate resemblance to those of notable persons in the line I seek to identify, I am compelled to ask a reason for this similarity, and, if no better can be given, to refer them to the same original. This is peculiarly the case with the

family under consideration. The Tuatha-de-Danans<sup>148</sup> were not only notable magicians—a character which has already more than once been attributed to members of the Onite family—but their priests or workers of magic were the Dees, and their principal god the Sun. To them, likewise, belonged the Lia-fail, or stone of destiny, which lies under the English coronation chair, and recalls Jupiter Lapis, and the Petra of Greek idolatry connected with the name of Abishur. In their number we find Nuadh of the silver hand, whose story Mr. Cox has identified with Germanic and Indian legends that will yet appear in intimate connection with the sons of Shammai;<sup>149\*</sup> and their sacred cauldron is that of Dodona. But more remarkable than all this is the presence, in the royal and priestly genealogies of this people, of the following Onite names: Jarbhainel, who is Jerahmeel; Eana, who is Onam;<sup>149\*\*</sup> Semias or Shammai; Tait or Daghdá, who may be Jadag; Neid or Nuadh, who is Nadab, the brother of Abishur, and Gorias, who may be Abishur; Jondaoi or Jonathan; Ealathan son of Neid or Seled, of Nadab; Falias, whence the stone Lia-fail, which is the Greek Palladium, or Peleth. Beachoil, one of their chief princesses, is Abichail, and Gabhneoin may represent her son Achban, with whose name Gobhan, the Irish *smith*, has been already associated. Eathoir may be the childless Jether, son of Jadag, a reminiscence of whose name seems to survive in that of Juturna, called the wife of Janus. Milesius, who is represented as pertaining to another line, may be Molid. He takes the place of his brother Ahban as the father of Heremon, the husband of Tea (an Onite name), who is plainly Harum, for his son is Irial or Aharhel. Fial, called the mother of Heremon, is the Egyptian, Palestinian and Greek Phiala, and, as a form of Abihail, should be his grandmother, he being the son of Ahban.

In the British mythology, Seithwedd Saida is represented as having been the same as Dagon, the king of Dyved, or the land of Hud, and the father of Hywy, who is probably Achuzam, son-in-law of Onam. In Saida, Dyved and Hud we must, I think, see Dagon of Ashdod, or Jadag, the son of Onam. Whether this be the case or not, for

<sup>148</sup> Keating's General History of Irekind, Dublin, 1865, p. 86. See also General Vallancey's Specimen of a Dictionary of the language of the Aire Coti or Ancient Irish, Dublin, 1804. Gorias of the Tuatha-de-Danans, whom I identify with Abishur, is connected by the latter writer with Stonchenge, which is called Choir Gaur or Temple of the Sun. To Soim or Semias, who is Shammai, he says wells and fountains were dedicated. Patruin was the name of the oracle drawn from wells. Dan is a poem, and Dana learning or poetry.

<sup>149\*</sup> Cox's Aryan Mythology, i. 385.

<sup>149\*\*</sup> Vallancey connects Jon, the sun, the god of the pagan Irish, with the Pehlvi Jhan.

one mythology may present the same individual under different aspects, it is evident that the Tuatha-de-Danans, who were masters of poetry as well as of enchantments, belong to the same stock as Tydain-tad-Awen, the Welsh originator of the poetic art, and that he reproduces the Indian Veda, whose relations are with Jadag. We have seen, however, that *gwyddoni* is the Welsh word answering to Jadag. I cannot, therefore, dismiss from the connection just specified, Gwyddon Ganhebon, another primitive bard, whose name enters with that of Tydain-tad-Awen into the bardic triad, nor Gwyddion, the son of Don, who appears in a similar triad of primitive astronomers. According to the learned Davies, Tydain-tad-Awen is Titan,<sup>149</sup> while Gwyddion, son of Don, is, like Tages, Sage, son of Genius.<sup>150</sup> The same writer informs us that Tydain-tad-Owen is solar, and relates to Apollo, and what is more important, that he is called Teyrn On, or sovereign of On, which Taliessin identifies with Heliopolis.<sup>151</sup> Now Davies knew nothing of what some are pleased to call my theory of mythology, which is no theory in reality, but the result, as astounding to myself as it can be to any one else, of legitimate inductive reasoning; yet had the result been before him, he could not have more completely justified it. With Tydain Ladon is associated, and with Awen the divinities Budd and Bun were worshipped at Stonehenge. At Seon of the strong door, Amathaon, another son of Don, is associated with Gwyddion. Seon is identified by Davies with Samothrace,<sup>152</sup> and Amathaon must, I think, seeing that he and Gwyddion are at times made the same, be Jonathan, the son of Jadag. In Tarw, the bull-demon, Abi-Shur or Taurus should be found. As Patarus, the British legends reproduce the son of Apollo in Bedwyr or Pedrog.<sup>152\*</sup> Owen, the son of Urien, seems to point to Onam, the son of Uranus or Jerachmeel, and Adur as a progenitor of Tydain-tad-Owen may denote Atarah. The flat stone of Echemeint, called Carchar Hud, must have relations with the sacred stones of Irish and classical tradition, and, in its epithet Echemeint, may preserve the name of Acmon, Achban or Abn-ra.

Among the names which appear in the Arthurian romances, king Pescheur in the Lœgrian land, with Gawaine, Galahad the chaste,

<sup>149</sup> Davies' Celtic Researches, 168.

<sup>150</sup> *Id.* 174.

<sup>151</sup> Davies' British Druids, 526.

<sup>152</sup> *Id.* 89, 168, 54. The Gwyllim or prophetic maids at Seon must be a reproduction of the Sibyls of Cumæ. Fleidur, son of Porthawr Godo, the door-keeper, may be Peleth.

<sup>152\*</sup> A better identification might be Idris Gawr, whose keep, or Cader Idris, recalls Chuter Taurus.



and Pelles, have many links to bind them to the Onite Abishur, Achban, Seled and Peleth. It is a strange coincidence with the facts already established that appears in the chronicle of Geoffrey, where Evander is made a king of Syria.<sup>153</sup> In the same chronicle, Brutus is represented as the father of Kamber, Locrin and Albanact, while his wife is Ignoge, the daughter of Pandrasus, king of Greece.<sup>154</sup> To Kamber the region of the Severn fell as his kingdom, and the city of Brutus was Kaer-Lud. Brutus is the same as Brathu, a form of Martu,<sup>155</sup> and denotes Mareshah; Lud, the name of his city, is Laadah, the father of Mareshah; Kamber, with the Severn, is Tiberinus, Tembrion, Khammurabi or Hebron, the son of Mareshah; and Ignoge, called his wife, is really the Heliopolitan Hanku, who married Cephren or Hebron, his son. Pandrasus challenges comparison with Pendaran Dyved of older forms of British tradition, who relates to the Awen line, and with the Greek Tyndareus and the Egyptian Tentyra. It probably denotes Jonathan-ra. As for Locrin and Albanaet, though much out of place, they seem to designate Abishur in his Locrian connections, and Ahban in the Lebanon form of his name.

The Irish and Scottish traditions give a Scythian ancestry to the earliest inhabitants of the British islands. It is, therefore, interesting to find the Scythian Apollo called Cetosyrus, a name which Professor Rawlinson appropriately compares with the Indian Surya, and which denotes Abishur.<sup>156</sup> Paterus was also the name of the Celtic Apollo and his priests;<sup>157</sup> and from Penninus, a solar god who represents his son Ahban, the Pennine Alps and the Apennines received their name.<sup>158</sup> In Mediaeval tradition, Helias or Ealadh, the son of queen Matabrune, with the legend of the golden collars which reappear in the golden rings of the Germanic dwarf Andvari, presents us with a form of Seled or Galahad, the son of Nadab or Nadab-ra, who is represented both by Matab-rune and Andva-ri.<sup>159</sup> Ealadh, or the

<sup>153</sup> Geoffrey's British History, x. 5.

<sup>154</sup> *Id.* i. 2. Another female name or British story that finds an ancient equivalent is Blanchefleur, daughter of Merchlaun, who is Leucothoe, daughter of Orchamus, Merchlaun or Mark being a British form of Jerahmeel.

<sup>155</sup> Rawlinson's Herodotus, App. Book i. Essay x.

<sup>156</sup> *Id.* App. Book iv. Essay ii.

<sup>157</sup> Ausonius *apud* Banier, English ed. iii. 272.

<sup>158</sup> Livy *apud id.* iii. 274. He is the same as the Germanic Geban. Grimm's Deutsche Mythologie, 567.

<sup>159</sup> Cox's Aryan Mythology, i. 277; ii. 284.

swan, conducts us to Leda, the wife of Tyndareus, and other connections of the Onite line.

In Germanic legends the memory of Onam has been overlaid by Christian myths concerning the apostle John and John the Baptist. Grimm, in his *Deutsche Mythologie*, finds that Italy, as well as Germany and Scandinavia, maintained pagan rites under the name of John, who assumed the role of a water-god.<sup>160</sup> The same author, in his treatment of the *Johannisfeuer*, another pagan ceremonial, shows its connection with ancient solar worship, and appropriately directs attention to the *Gebennaberg*, on which Apollo was anciently worshipped, as one of the scenes of its observance.<sup>161</sup> In *Gebenna* we find the *Gallie Penninus*, or in other words *Achban*. The Slavonic god, *Kupalo*, whom Grimm associates with *Johannes*, may be a form of Apollo, or designate *Abihail*, the wife and mother of solar divinities.<sup>162</sup> As for *Baldag* or *Balder*, the sun-god, who is found in the same company, he is *Polydeukes* or *Peleth*. This *Johannes* must be the head of the Scandinavian *Vanir*, who dwelt at *Vanaheim*. They were reputed to be especially wise and intelligent. Two of their goddesses, *Skade*, the wife of *Njord*, and *Freya*, bear names peculiarly Onite, *Skade* being called *Ondurdis*, and *Freya*, *Vanadis*, *Syr*, *Gefn*.<sup>163</sup> *Vanadis*, according to Grimm,<sup>163\*</sup> is "nymphæ Vanorum," and she is the Undine whom Mr. Cox identifies with *Daphne*.<sup>164</sup> In *Daphne*, *Ahban* is not so perfectly preserved as in *Gefn*, the name of *Freya* or *Vanadis*, while her other epithet *Syr* gives us the *Shur* of *Abi-Shur*. It is interesting to note that *Njord* is represented as introducing vine culture, and that his children, *Frey* and *Freya*, were worshipped in Scandinavia, at *Thvera* and *Upsala*, which seem to be reminiscences of *Abi-Shur* and *Abihail*.<sup>165</sup> With *Abihail* also the island *Abalus*, or *Basilea*, in the same region, may connect. As for *Ondurdis*, the wife of *Njord*, she reproduces in her name the Egyptian *Tentyra*.<sup>166\*</sup> For whom, in particular, *Njord* may stand I cannot tell.

<sup>160</sup> Grimm's *Deutsche Mythologie*, 555. *Andvari* connects, 559.

<sup>161</sup> *Id.* 587. Here we must find the Egyptian connection of *On* and *Ptah*, and the Indian of *Indra* and *Agni*.

<sup>162</sup> *Id.* 591.

<sup>163</sup> Mallet's *Northern Antiquities*, Bohn, 426.

<sup>163\*</sup> *Deutsche Mythologie*, 374.

<sup>164</sup> Cox's *Aryan Mythology*, i. 400.

<sup>165</sup> Grimm's *Deutsche Mythologie*, 197.

<sup>166\*</sup> With *Ondurdis* the Indian *Onderah*, down to which the *Asuras* were driven by the *Deva* of *Siva*, has the closest verbal connection.

The most important legend regarding the Vanir is that which contains the story of their union with the Æsir, whom I have already identified with the Ashchurites. Njord, of Noatun, which recalls Jonathan, was given as a hostage to the Æsir, just as we have found Jonathan marrying a daughter of Achashtari, the son of Ashchur.<sup>166</sup> But the treaty of peace was concluded by the Æsir and Vanir unitedly forming a being called Kvasir, of great intelligence, whose blood, after he had been murdered by the dwarfs, was mixed by them with honey, and became the mead of the gods. Whoever drank the Kvasir acquired the gift of song.<sup>167</sup> This Kvasir was also called Son-ar and Hnitbiarga water.<sup>168</sup> The Kvasir has been identified with the Vedic Soma by many writers on comparative mythology, and with justice.<sup>169</sup> But should not some etymological connection be found in the two legends? Kvasir is the dismembered or murdered Abishur, Absyrtus, Icarius, etc., in the Geshur form of his name. Song, which has already been associated with the family of Onam, is the gift of Apollo, the sun-god. Sonar is simply the Sun with the Egyptian *ra* termination, for Sonne is San, Sham-as, or Shammai, the father of Abishur. Hnitbiarga may or may not relate to his brother Nadab, who is certainly the dwarf Andva-ri.

In still another form Abi-Shur appears before us in these Germanic traditions. He is Tyr, the strong and wise, whose hand was bitten off by the wolf Loki. In his story we find the Irish legend of Nuadh of the silver hand, and the Indian Savitar, whom I will yet prove to be Abishur. In the Irish legend his brother is made to do duty for him. Grimm has shown that Tyr is pre-eminently a sun-god.<sup>170</sup> Jadag is not unrecognized in the Germanic pantheon. He appears as Dagr or Tag, the son of Nott and brother of Donar; one of the husbands of Nott, although not Tag's father, bearing the name of Onar.<sup>171</sup> No solar theory can explain such an association of names, but a Bible Euhemerism can. Onar is simply An-ra or Onam; Tag or Dagr, Jadag-ra; and Donar, recalling the Greek Tyndareus and the Celtic Pendaran, is his son, Jonathan-ra.

The following tables present the Celtic and Germanic equivalents of the families of Onam:—

<sup>166</sup> Mallet's Northern Antiquities, 418.

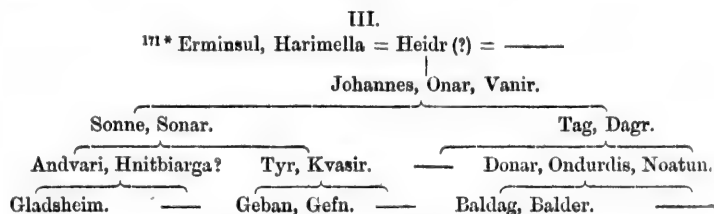
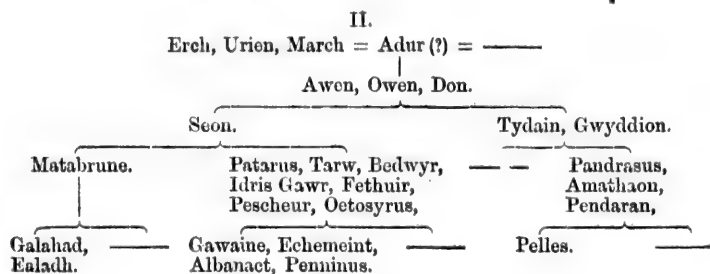
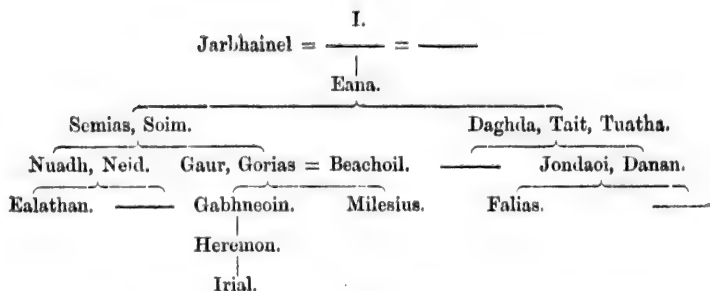
<sup>167</sup> *Id.* 461.

<sup>168</sup> Grimm's Deutsche Mythologie, 857.

<sup>169</sup> Cox's Aryan Mythology, i. 369.

<sup>170</sup> Grimm's Deutsche Mythologie, 175, *seq.*

<sup>171</sup> *Id.* 697.



#### VII.—PERSIAN CONNECTION.

In Persian mythology Strabo's Omanus and Anadatus,<sup>172</sup> and Homa, Tir and Aban challenge comparison with Onam and Jonathan, Shammai, Abishur and Ahban, the latter of whom, however, answers better to Aqman.<sup>172\*</sup> The only deity to whom, at present, I direct attention is Mithras, the sun and the mediator. Guigniaut points out the fact that Pliny gives this name to the first king of Helio-

<sup>171\*</sup> The Germanic gods Erminsul and Harimella must, I imagine, preserve the memory of Jerahmeel, whose name may have survived in the Marcomanni. For the connection of the Persian Tir with the Scandinavian Tyr, *vide* Le Dabistan, Paris, i. 89.

<sup>172</sup> Strabo, xi. 8. 4.

<sup>172\*</sup> Guigniaut, i. 784. Behram, a deity, may be a Brahma form of Ram, who should not be forgotten in an empire that contained Arachosia, named after his father. Tahmouras, a name I have supposed to relate to Athom-ra, may, in the form Symouras sometimes given, denote Shanmai-ra.

polis.<sup>173</sup> Herodotus identifies the goddess Mitra with Venus Urania, who is the same as Athara or Atargatis, the name Urania being taken from her husband Jerachmeel.<sup>174</sup> But Mithras is a male divinity, and is represented, in the position of Kvasir or Janus, as uniting two races. He was worshipped by the Romans, and especially at Antium,<sup>175</sup> a place already connected with the Onam line. There is no doubt that he was a solar deity. The keys, which appear in several representations of this god, suggest some relation with Janus and other porters. The bull, which the young man in the Phrygian bonnet is engaged in killing, often bears the inscription "Mithras," so that Taurus may be the root of the word, and Mithras may represent Abishur, *m* simply taking the place of *b*, one of the commonest of literal changes in etymology. It would thus resemble the Babylonian Misharu. The Persians asserted that Mithras was born of a stone. His mysteries were called Patrica. But more important and definite is the representation of the wine of Icarius, the mead of Kvasir, and the Vedic Soma, by the blood of the bull, into the neck of which the dagger is thrust. On one of the marbles representing Mithras, at the spot where the blood flows forth, the words "Nama Sebesio" were found inscribed. These words have vexed the minds of many learned antiquarians, and, although no difficulty has been found in rendering them from the Greek into *august stream* or *sacred fluid*, no one has been able to explain why it should be so called. Abishur as Kvasir, uniting the Æsir and Vanir, is the explanation. The sacred fluid is the Soma that commemorates Shammai, as Mithras does Abishur. We have thus, representing the murdered Abishur or Amchûra, Absyrtus, Icarius, Abderus, Kvasir, and the bull of Mithriac worship; and in the case of three of these, Icarius, and the two latter, the victim furnishes a beverage to his murderers. One source only can explain this legend with its peculiar accompaniments—the Egyptian monuments of Aboo-Sir or elsewhere, that refer to Amchura and his family.

#### VIII.—INDIAN CONNECTION.

The Vedic and other traditions of the Hindoos furnish a more satisfactory exhibition of the line of Onam than any yet afforded, and

<sup>173</sup> Religions de l'Antiquité, i. 367.

<sup>174</sup> Herodotus, i. 131.

<sup>175</sup> Della Torri, Monument. Vet. Antii. Vide Banier, Mythology and Fables of the Ancients, ii. 102 seq.

render important service in binding together names that may have seemed in certain cases to be arbitrarily connected. Onam, as I have already stated, is represented by the Sanskrit Indra, the son of Brachma or Brihaspati, the husband of Tara, in whom we recognize Jerachmeel and Atarah. Indra is a form like An-ra, the name of the solar god and king of Heliopolis, and Andreus, the early ruler of Grecian Orchomenos, the inserted *d* being a necessary expedient for the sake of euphony at first, although afterwards, as itself appearing in Jonathan, an original element of an important and closely allied word, with which the first was often necessarily unfounded. Indra is the great deity of the Vedas,<sup>176</sup> which is most reasonable, since they take their name from his son Jadag, Tages, Tydain, Tuatha, the bard of the world's second infancy. More truly a solar god than himself is Soma, the great son of Indra, the deity of the juice and of the verses.<sup>177</sup> He is Shammai, who takes the role of his son Icarus, Kvasir, Mithras. He is sometimes called the son of Atri the son of Brahma, instead of the son of Indra, but Indu-Soma and similar terms seem to show that in Atri Indra merely assumes the name of his mother Atarah. Another generation is given us in Indian mythology, and Savitri or Surya, the son of Soma, who is pre-eminently the god of the Sun, brings us down to Abishur. The Suryas are his Syrian descendants and their subjects. But Savitar himself is the golden-handed divinity whom Grimm identifies beyond all chance of doubt with the Germanic Tyr,<sup>178</sup> and whom Mr. Cox connects with the Irish Nuadh of the silver hand. Professor Max Müller sees nothing here but the solar myths rising out of Indian and German consciousness independently into an accidental coincidence. With a modern German proverb, "Morgenstunde hat Gold im Munde," he would explain the myth of Savitar, and that of Tyr, with the trite saying that victory, which Tyr represents, can only be found on one side.<sup>179</sup> Professor Müller's ingenuity is to be admired, but his incredulity is worthy of a different fate.

I do not know whether Sammata, the first king of the race of the Sun, according to Buddhist traditions, with his successor, Upa-chara, represent Shammai and Abishur or not, but I think it is very

<sup>176</sup> Müller, *Science of Language*, Series ii. Lecture x.

<sup>177</sup> Vide Muir's *Sanskrit Texts*. The union of the sacred beverage and of the gift of divine song in Soma agrees in all respects with the connections established.

<sup>178</sup> *Deutsche Mythologie*, *vide supra*.

<sup>179</sup> *Science of Language*, Series ii. Lecture viii.

probable.<sup>180</sup> Abishur, however, appears again under the not so easily recognized form of Vicram Maharajah, Vicramaditya or Vacradanta. As Vacradanta, he is king of Carusha, and prince of the Yavanas or Ionians.<sup>181</sup> As Vicramaditya, he follows Yoodistheer or Achashtari in the list of early Indian monarchs.<sup>182</sup> His father is Gandharba-Sena, but his grandfather is Indra.<sup>183</sup> Gandharba-Sena is certainly not like Soma, but his association with the Pitris and Apsaras favours the Abishur connection of his son, and in one place, at least, he and Soma are made husbands of the same wife.<sup>184</sup> Gandharba-Sena must, therefore, represent Soma in this legend. Kapila, who is Abihail, was the daughter of Daksha, and the mother of "Ambrosia, Brahmins, Kine, Gandharvas and Apsarasas;" but Indu Soma is made the husband of Daksha's daughter.<sup>185</sup> A better connection for Abihail, however, is found in the story of Vicram Maharajah, for there she is his wife Buccoulee, who is no doubt the same as Muchielal.<sup>186</sup> Following out the line of Abishur, Ahban appears in Chyavana, called the son of Manu, inasmuch as Ammon adopted him, when, after the death of Abishur, he married his widow Abihail. But Chyavana is also said to descend from the Pitris,<sup>187</sup> who, like the Paters, Pateras and Petras, have been already connected with Abishur or Dyaspitar. The son of Chyavana is Urva, a later Horus, Har-em-heb or Harum,

<sup>180</sup> Hardy's Manual of Buddhism, chap. vi.

<sup>181</sup> Pococke's India in Greece, 297. It is remarkable to find in the list of peoples connected with the Yavanas of Vacradanta, as under the dominion of Jarashanda, King of Magadha, Chedi, under Sisupala (very like Sepul, King of Chetas, on Egyptian monuments) Surasenas, Mucutas and Pulindas (representing, perhaps, Syrians, Maachathites and Pelethites), while Magadha, Mathoura and Dwaraca (answering to Megiddo, Hamath-Dor, with its springs, and Tarichæa), are places belonging to the story in which they occur. It is also to be remembered that this story is one of Pandoo (Pandionide) warfare.

<sup>182</sup> Yudistheer, as following Asoka, seems to be Achashtari. As the father-in-law of Jonathan he connects with the Pandoo line.

<sup>183</sup> Cox's Aryan Mythology, i. 273, note.

<sup>184</sup> Muir's Sanscrit Texts, i. 257, note.

<sup>185</sup> *Id.* 133, note, 124. Kine, in its form Gav, may not be foreign to Giv, Givan, Achban, and the Taurus of Abishur, his father. Brahmins the Onites were by descent from Jerachmeel. Apsarasas are water nymphs, connecting with Daphne, Vanadis, Undine, &c. The Indian Abissares of Arrian may have been their progeny. With the cows, Soma and the stones (Petræ of Abishur) are connected in the Rig-Veda. As for Indu-Soma, I would naturally be disposed to refer Indu to Onam, the father of Shammal, were it not for the meaning of the root *Indu*, drop, sap, which etymologically connects with the root *nataph*, to drop, with which the name Nadab is associated. From *nadav* the Sanscrit *indu* may easily be derived.

<sup>186</sup> Cox's Aryan Mythology, ii. 352.

<sup>187</sup> He is also called a son of Bhrigu, and this, I am convinced, is a form of Jerach, with the Coptic article. It connects with the lunar race of Pruyag. It was to avenge the Bhrigus, or ancient Phrygian stock, that Parasurama swept the Kshettriyas from the earth. With the hymn-singing Bhrigus the Germanic god of song Bragi must be united. I shall yet unite the Jerachmeelites with the Muses.

and his son is Richica or Acharchel. From this Richica came, after two descents, Parasurama,<sup>188</sup> who swept the Kshettriyas from the earth, and he is the Greek Perseus on the one hand and the Egyptian Rameses on the other, who, at Joppa, where Perseus met the Ceto, Cheta or Hittites, and elsewhere in their Palestinian home, warred against the descendants of Ahashtari, the son of Aschur.<sup>189</sup> When the way is made clear by the recovery of the earlier history of the world in Egypt and neighbouring lands, I hope to enter upon the story of the later period to which Parasurama belongs. The wife of Chyavana was Arushi, and in her I recognize Marica, the wife of Faurns. She must have belonged to the family of Mareshah, being probably his daughter and the sister of Hebron.<sup>190</sup> The Indian form of her name is similar to that which appears in the Arish and Ærodech, as compared with the Marsyas and Merodach. The story of Alpheus and Arethusa may present the same fact. It is worthy of note that Indra is called Upendra or Abn-ra and Maghavan, a word like Machbenah, a place in Palestine, which was named in all probability after Achban. Rama also is called Upendra and Mahendra, the latter name indicating his descent from Indra or Onam.<sup>191</sup>

Turning to the second son of Onam, I cannot doubt, from the etymology of the word, that the Vedas took their name from him. He may be Jatavedas or Agni, and thus the early Egyptian Ptah or Ptah-hotep, a copy of whose book, written in the time of Assa-Tankera, or his grandson Zaza, was obtained for the Imperial library of France.<sup>192</sup> I do not assert that Ptah-hotep's book of morals and

<sup>188</sup> Vide Muir's Sanscrit Texts, Vol. I. Ch. iv. Section xviii.

<sup>189</sup> This legend is one of the most famous in Indian story, and was among the first that led me to associate the myths of the Hindoos with the early period to which my researches have been confined. The connection is hinted at in my paper, "The Pharoah of the Exodus identified in the myth of Adonis," an essay entirely wrong in most of its conclusions, yet presenting the germs of developments more consistent with fact. In the paper on "The Coptic Element in the Indo-European Languages," I have worked out the common origin of Parasu and Labrad, denoting the axe. The Irish Labradh or Maoin with the horse's ears, recalling the story of Midas, is really Meonothai or Seti-Menephthah, the father of Rameses, and the ears are those of the ass which appear on his monuments. Jupiter Labradeus has the same origin.

<sup>190</sup> The Arish, named from Mareshah, and taking the form Larissa, is the Sanscrit Rasa, connected with the Indian story of "the cows."

<sup>191</sup> Rama, I think, must be the same person as Urva, who as Har-em-heb is made the same as Armais and Rameses in certain lists. As the son of Achban, Upendra is a name that he might easily bear.

<sup>192</sup> Lenormant and Chevalier, i. 209. I have already suggested that Ptah is the Indian Agni, although I cannot account for the etymological difference. He may represent Jadag, to whose name his bears a resemblance that the Coptic article makes complete.



any of the Vedas are identical, but that this old book was the first ever known by that name. The Atharva-Veda should not be foreign to Athor or Atarah, the grandmother of Jadag, and the divinity of Tankera and Assa. So far the fish of An-ra, Oannes, Dagon and Janus, has not met us in Indian story. It appears, however, in the Matsya Purana, bearing the name Janardana.<sup>193</sup> The connection of Janardana with Vishnou, if the latter, as I have supposed, represent Achuzam, may be that which has already appeared, the marriage of Jonathan to a daughter of Achashtari. Of this, however, I am doubtful.

Jadag appears in the Buddhist legends. He is a Buddha; not the only one, for Etam or Athom was one and Achuzam was another, but a very important Buddha nevertheless.<sup>194</sup> He is the Buddha who is connected with Soma, who is called the son of Tara, wife of Brihaspati, just as Indra, his father, is found to have been. He was of the race Anu-sakya, and was named Devata Deva, recalling the Welsh Dyved and Hud. From Buddha came the Pandoos, their father also being called Divodasa.<sup>195</sup> It is impossible to avoid the conclusion that the Athenian Butes, chief of the priests, is the Buddha thus designated, and that Pandoo is the second Pandion who, in Greek mythical history, represents the Onite Jonathan. Draupadi, the mother of the Pandoos, connects in name with Zeripho or Semiramis of Ascalon, Zirpanit, and other names denoting a daughter of Achashtari, Xisuthrus, Asterius, the father of Chareph, Zervan, Sarpedon, etc., and we have found that Jonathan married such a wife.<sup>196</sup> The war between the Kooros and Pandoos, in which the family of Nadab seems to have united with the former against their kinsmen, is a struggle between the Cherethites and Pelethites, which took place, doubtless, when the descendants of Jona-

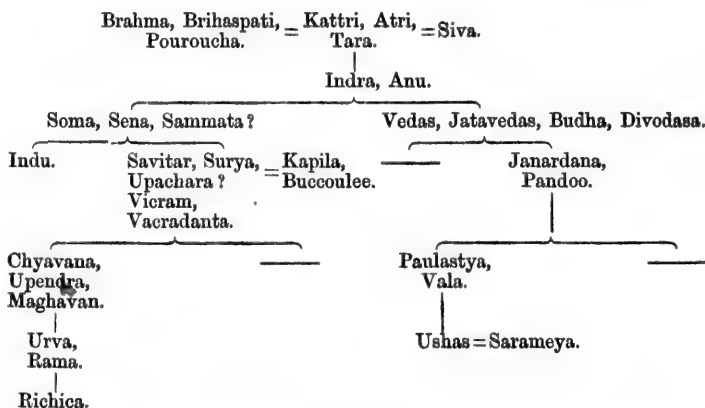
<sup>193</sup> Muir's Sanscrit Texts, Vol. i. Ch. ii, Section iii. Janardana must answer to the Chaldean Annedotus.

<sup>194</sup> The legends concerning the early Buddhas are so interwoven that it is difficult to make any use of the facts they contain for the elucidation of early historic notices. Etam, Achuzam and Jadag, the two latter being contemporaries, are, I think, the three principal Buddhas. In Etam we find the original Gautama. My paper on the Shepherd Kings contains some connections of Achuzam and Buddha, which are untenable. Even the Egyptian Thoth, as relating etymologically to *tot*, the hand, may refer more properly, so far as language is concerned, to Jadag (*jad*, the hand) than to Achuzam.

<sup>195</sup> Pandoo, like Pandion, Pandrasus, Pendaran, &c., is a Coptic form of Jonathan. Baneteron is the name of an Egyptian monarch answering in form to these. Pontus, recalling the Pontus of Janus, a region not deficient in the traces of the Onite family, may have received its name from the descendants of Jonathan.

<sup>196</sup> *Vide supra*, note 88.

than in the line of Peleth were driven out of Egypt, and were forced to maintain themselves in Beth Palet and other places in southern Palestine, against the encroachments and enmity of their Cherethite neighbours.<sup>197</sup> Paulastya is probably the same person as Peleth, and as the friend of Rama, seems to identify the latter with Harum. Thus India contributes its quota to clear up the obscure page of primitive universal history.



#### CONCLUSION.

It must have been observed that little has been said in the foregoing pages concerning Nadab, the elder son of Shammai, although his is the line of twenty descents. This is not because I have been altogether unable to trace his family, but because it has such widespread connections, especially with the line of Bethlehem, which I am not yet prepared to set forth with any adequate fulness, that I have hesitated to encumber the present essay with identifications

<sup>197</sup> The war between the Kooros and the Pandoos will be found to agree with that which took place between the Ætolians and the Curetes, the latter, like the Kooros, representing the Cherethites. The Ætolian connection is with the house of Bethlehem, but as yet I do not see how Jonathan and his line are related to Bethlehem, except in the person of Atarah, who was a daughter of Salma, the father of Bethlehem, as Tyro was a daughter of Salmoneus. There is great confusion in the Greek annals in this part of history, which has prevented me from obtaining so clear a view of the relations of the family of Bethlehem as its importance demands. Tyro also, as the wife of Cretheus, in the Greek story, must represent some descendant of Atarah, for the mother of Onam could not be the wife of Zerech, the head of the Cherethites, seeing that he was a generation later than her son Onam. Tyro, however, belongs to the story of "the cows," with which Indra or Onam, Ushas or Sarama, (Hushim the wife of Shabaram) and other members of the line of Onam, are concerned.

involving tedious explanation. I may mention, however, that Nadab appears in the Greek Antiphates, reproducing the Egyptian Entefs; Appaim in Iphis; and the other members of his family in corresponding names belonging to the Hellenic myths of "Thebes" and of "the cows." These myths I hope soon to be able to identify in every particular with similar legends in Indian story, and with historical facts in Egypt and on the borders of Palestine.

It remains merely that I should sum up a few of the particulars appearing in connection with names that, if not identical in form, which is not to be expected, are at least near in resemblance, and which, recurring from time to time in the same order and with similar relations, afford presumptive evidence that they designate the same persons. These I shall simply specify, leaving the reader to verify them by referring to the divisions of the paper in which they occur.

- I.—The persistent re-appearance of Ionian, Tentyrian and Locrian forms, *i.e.*, names agreeing with them.
- II.—Descent from a lunar line of Jerach.
- III.—Ashchurite and Hebronite connections by marriage.
- IV.—Adoptive relations of the head of the line.
- V.—The recurrence of the two female names Atarah and Abihail.
- VI.—Titanic character of the younger branch.
- VII.—Priestly character of the same.
- VIII.—Solar character of the whole family.
- IX.—The presence among them of supreme divinity.
- X.—Identity of name in connection with cultus—Patera, etc.
- XI.—Piscine symbols, attributes, &c.
- XII.—Taurine names, symbols, &c.
- XIII.—Sacred stones.
- XIV.—Function of porter, sacred doors.
- XV.—Smith and Anvil connections.
- XVI.—Unhappy fate of the second son of Shammai.
- XVII.—The connection of the same with wine and sacred liquor.
- XVIII.—The gold and silver hand.
- XIX.—The presence of a warrior class.
- XX.—Its connection with a Cretan (Cherethite) line.
- XXI.—Poetic gifts, bards, poems.
- XXII.—High intelligence and magic arts, Sibylline oracles, etc.

XXIII.—Water divinities, nymphs, etc.

XXIV.—Relation to great mountain ranges.

XXV.—Union of two races.<sup>198</sup>

<sup>198</sup> The following may be a partial guide to the facts alluded to :

I.—1. On, Anu, Ionin, Ono, Oannes, Anu, Ione, Ion, Delone, Enos, Janus, Eana, Jon, Owen, Don, Johannes, Onar, Anu-Sakya, Yavanas. 2. Tentyra, Tantura in Palestine, Tyndareus, Donar, Enotrus, Onderah, Ondurdis, Antenor, Baneteren, Pendaran, Pandrasus, Pandareus of Miletus. 3. Locris, Leogoras, Leucosyril, Luceres of Italy, Loerin, Laegria, Loguhr of India.

II.—Uruk, Orchemus, Jericho, Uranus, Erechtheus, Arcas, Argus, Orchomenos, Jarbhainel, Merchlaun, Brachma, Brihaspati.

III.—1. Sesortasen I. and daughter of Onnos, Aes and Dauke, Ixion and Dia of Deion, Picius and daughter of Janus. 2. Janias and Assis, among Ashchurite Shepherds, Xisuthrus and Titan, Tyndareus and Eneus with Leda and Althea of Thestius, Pallas of Titan and Asteria, Castor and Pollux, Njord at Noatun, hostage to Aesir, Yoodistheer and Pandoo. 3. Aten-ra and Taia of Ainnin, Danaus and Phoebe of Tyndarcus, Latinus and Pallatia. 4. Cephren and Hanku, Khammurabi and family of Anu, Hyperion and Theia, Cebren and Enone, Cephalus of Deion, Tiberinus and Daphne, Kamber and Ignoe.

IV.—The story of Chronicles, of Phoenician Anobret, of Ion, of Janus.

V.—Athor, Athara, Atargatis, Terra, Tara, Gayatri, Mitra, Phiala, Amalthaea, Capella, Bechoil, Buccoulee, Kapila.

VI.—In Babylonian, Greek and Welsh connections.

VII.—Ptah-hotep, Butade, Buddhists, Tuathas, etc.

VIII.—Universal.

IX.—Baal Samen, Jupiter, Indra.

X.—Greek, Roman, Persian, Gallic and Irish.

XI.—On or An-ra, Oannes, Dagon, Janus, Janardana.

XII.—Egyptian, Chaldean, Persian, Indian, Greek, Roman, Celtic.

XIII.—Babylonian, Greek, Roman, Persian, Indian, Celtic.

XIV.—Egyptian, Roman, Celtic.

XV.—Persian, Celtic and Greek.

XVI.—Icarus, Icarus, Abderus, Absyrtus, Kvasir.

XVII.—Icarius, Mithras, Kvasir, Soma.

XVIII.—Nuadh, Tyr, Savitar.

XIX.—Pelethites, Velites, Peltastes, Hoplites.

XX.—Cherethites, Cretans, Kooros.

XXI.—Tuathas, Tydain, Vedas.

XXII.—Ideona, Jannes, Oannes, Tages, Tuatha-de-Danans, Sibyl of Cumæ, Gwyllion of Seon, Patruins of Soim, Phiala.

XXIII.—Apsaras, Daphne, Vanadis, Undine.

XXIV.—Lebanon, Apennines, Pennine Alps, Cevennes.

XXV.—Janus, Mithras, Kvasir.

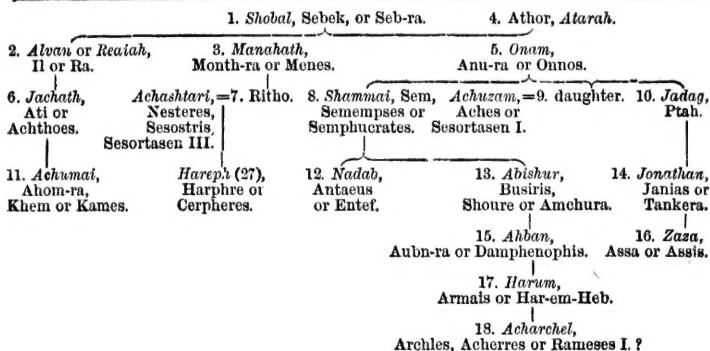
Turning to my paper on the Shepherd Kings, it will be seen that a totally different series of particulars connected with the identifications made, is presented. Thus, the Ashchurites are men of the horse and of the sea; to them belongs the tradition of the deluge; mythological serpents and dragons refer to one of the family; letters to another; lightning to a third. The whole family is Typhonian, funeral and sepulchral. Religious mysteries everywhere characterize it. Opposition to a solar Horite line continually marks its history. In all of these particulars the Ashchurite line differs from that under consideration, while, as we have seen, there are links to bind the two races together. A critical analysis of the statements made concerning the members of these families already identified, as these are found on the monuments, in traditions and so-called mythology, should, with geographical, ethnological and philological aids, do much to restore the first page of early history.

The monuments of Egypt, Assyria and Babylonia must inform us of the early history of the great Onite, or, as we may term it, Ionian family. The other records from which I have taken my materials can only serve to confirm the conclusions drawn from the study of the monuments, and to connect the race which these commemorate with part of the populations among whom such traditional records occur. Yet by their means we may be enabled not only to build up a true ethnology, and a comparative philology worthy of the name, but also to restore universal history from before the time of Abraham to the commencement of the accepted historical periods of civilized nations, when their later annals have been subjected to well-founded criticism. So far it has simply appeared in this paper that a man, whom the Hebrew record calls Onam, left a Chaldean home to exercise sovereignty near the banks of the Nile; that he founded a dynasty—the members of which ruled in On, Aboo-Seir, Tentyra, Thebes, Hermopolis, and other parts of Egypt; that some of his descendants remained in that land until after the exodus of the children of Israel; that others were early expelled, and established themselves in Palestine, Syria, Assyria and Babylonia; and that thence they spread in different bands, carrying with them the same legends into Persia and India in the east, and in the west into Asia Minor, Thrace, Greece, Italy, Gaul and the British Islands. Side by side with them in these various countries have appeared Jerahmeelites, Horites, or Ashchurites, and within the Germanic area, which is peculiarly Ashchurite, their legends have occurred attesting an ancient and important connection of the two families. The student of the early history of Babylonia and Assyria may receive some assistance from the facts stated in this essay, but its chief importance is for the Egyptologist. It has added ten kings, princes or divinities, to the six whom my researches among the Horites brought to light, and the twenty-eight specified or alluded to in my paper on "The Shepherd Kings." Forty-four Egyptian names within at most six families, independently of many doubtful connections, I have thus professed to arrange in chronological and genealogical order.<sup>199</sup> They do not extend, however, over more than eight genera

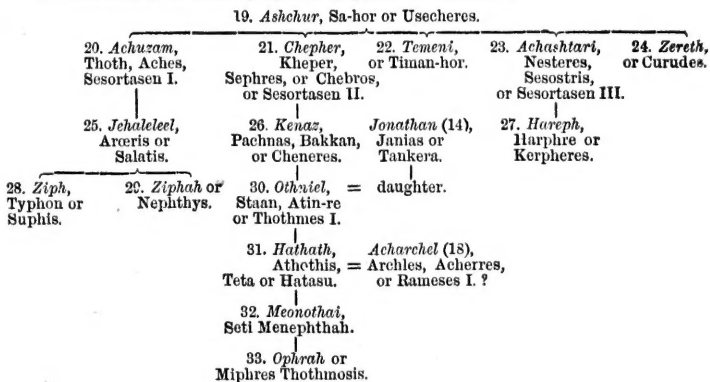
<sup>199</sup> The forty-four names occur as follows:

I.—Divinities, monarchs and princes of the Horites, Aurites or Hor-shesu, including the Jerahmeelite family of Onam.

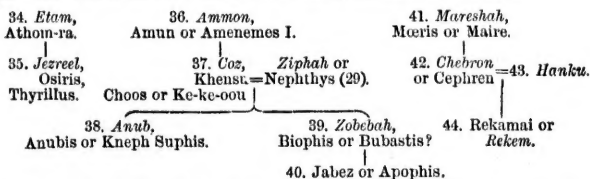
tions.<sup>200</sup> Within the same period I hope yet to be able to place, along with some omitted members of the families whose history has been already considered, other royal and princely personages belonging



II.—The same of the Mestrei, Hyksos, Shepherds or Aschurites.



III.—The same of the subordinate lines of Etam, Ammon and Mareshah.



<sup>200</sup> This, I think probable only. It is true according to my present system. There is, at least, one weak point, however, in that system. It is found in the temporal relations of the line of Ammon with the Shepherds of the lines of Achuzam and Hephher, and appears prominently in the contemporaneity of Jabez or Apophis and Meonothai or Menephthah. It is to be

to the lines of Jerachmeel and Salma, thus completing the scheme of early Egyptian, and with it, to a great extent, of early universal history. Meanwhile I await the verdict of those scholars, whose studies and researches qualify them to weigh and adjudicate upon the evidence which it has been my task, briefly, yet, I trust, with fairness, and a certain amount of perspicuity, to lay before them concerning the primitive history of the Ionians.

remembered, however, that generations vary greatly in length, so that contemporaneousness cannot always be predicted in accordance with the same number of descents from a common ancestor. Also, it is not stated in Chronicles that Meonothai was the son of Hathath. He may have been her grandson through a daughter, and thus be a generation later. Here, however, as elsewhere, I have simply given the results of my inductive process, which embraces the genealogies of Chronicles, the Egyptian records, monumental and traditionary, with the mythological and other data furnished by the scriptures of the civilized Asiatic and European peoples, and have not sought to make them square with any system whatsoever. In view of the great obscurity of early history I have merely endeavoured, "*parum claris lucem dare*," and shall be well satisfied, though much be swept away by judicious criticism on the part of those who are qualified to criticise, if the residuum of truth help forward the knowledge of the world's ancient record.

